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LITERATURE.

The Literature of the Georgian Era. By the late William Minto. Edited, with a Biographical Introduction, by William Knight. (Blackwoods.)

LIKE the *Shakespearean Studies* of the late Thomas Spencer Baynes, which we noticed some six months ago in the ACADEMY, *The Literature of the Georgian Era* may be described as, in motive and design, mainly a memorial volume. The contents include a series of nineteen lectures given by Prof. Minto on the poets and novelists of a period of one hundred and sixteen years (1714-1830), together with two short papers from his pen, "Mr. Courthope's Biography of Pope," and "The Supposed Tyranny of Pope," reprinted from *Macmillan's Magazine*, and one (hitherto unpublished) on "The Historical Relationships of Burns." Prof. Knight, of St. Andrews, who edits the volume, adds a brief preface and a genially written biographical introduction, to which he has appended a series of eulogistic appreciations of the late Prof. Minto, contributed by Dr. W. Robertson Nicoll, Mr. P. W. Clayden, Mr. John H. Lobban (Prof. Minto's late Assistant), Mr. H. Grierson (his successor in the chair of English literature at Aberdeen), Messrs. A. T. Quiller-Couch and Richard Le Gallienne, and one or two others—friends, colleagues, or old pupils. With all this accumulation of praise criticism has, of course, no direct concern. The view-point of the critic differs so widely from that of the panegyrist—that it would be as absurd as it would be manifestly ungracious to apply to these large encomiums the ordinary tests of historical accuracy. The biographical introduction, therefore, with its pendent appreciations, shall pass unchallenged by us. But touching the main body of the book, Prof. Minto's lectures on the Georgian literature—which, by the way, were originally delivered to a mixed audience assembled, under the auspices of a local examination committee, in the Music Hall of Aberdeen—touching the lectures we have a word or two to say; and inasmuch as they are declared by the editor to contain many of Prof. Minto's deliberate and settled literary judgments, though unfortunately they lack the benefit of his final revision, it is but right to say it here and now.

Had Prof. Minto lived he would, we are told, have embodied the three papers which form the Supplement of this volume in a large work, which was to have been entitled "Reconsiderations of some Current Conceptions about Eminent Poets." As it is,

this title might not unaptly have been chosen for the lectures under review, for in them—though no doubt they are *prima facie* historical rather than controversial—Prof. Minto again and again sets himself to combat certain widespread impressions regarding the causes of the poetic decadence of the eighteenth century, the true character of the naturalistic movement traceable in the poetry of Cowper, and the nature of that notable revival of which Wordsworth was at once the chief agent, and, in his famous Prefaces, the recognised exponent. On each and all of these three questions the most erroneous notions, if we may believe Prof. Minto, still prevail; and this, "in spite of the labours of such accurate historians of literature as the late Mark Pattison and Mr. Stopford Brooke." But it is necessary to observe that the alternative views propounded by Prof. Minto by no means invariably coincide with those of Mr. Stopford Brooke's model *Primer of English Literature*; while of Prof. Minto's objections as a whole we can only say that in our judgment he has altogether failed to substantiate them as against the prevailing opinions he so assiduously decries.

That the eighteenth century was at least comparatively barren of the higher poetry Prof. Minto and the ordinary reader are agreed: where they diverge is in their several modes of accounting for this phenomenon. "The disciples of Wordsworth and Coleridge," writes Prof. Minto, "in their wholesale condemnation of the poetry of the eighteenth century, have fixed in the public mind a great many erroneous conceptions." Of these he proceeds to particularise the three following: (1) That the admitted poetic sterility was due to the predominance of false, arbitrary and exclusive critical theories; (2) that it was in some measure due to the monotony of the heroic couplet, "the one normal and habitual form in which the poetry of the century moved in its serious moments" (Gosse); (3) that it followed necessarily from the fact that the eighteenth was pre-eminently the century of prose. These widely prevailing notions as to the source of the Georgian decadence Prof. Minto summarily rejects in favour of a theory of his own, which he sets forth as follows:

"The main defects of the poets of this period can be traced to one source—the character of the audience for whose judgment they had respect, by whose ideals they were controlled, who were to them the arbiters of taste. The standard of taste in the time of Queen Anne, and till near the end of the century, was a self-consciously aristocratic and refined society, self-conscious of their superior manners and superior culture, and disposed to treat the ways of the vulgar with amused contempt. This, I think, can be shown to be at the root of the striving after wit and the respect for established models, and the false theory of poetic diction in serious poetry. Fear of being vulgar, fear of being singular, these were the real nightmares that sat upon the eighteenth century poetry."

Now into the causes of this poetic sterility or, as Prof. Minto prefers to say, this "temporary arrest of poetic expansion," this is not the place, nor is the present the fitting occasion, to enter. We must, there-

fore, be content simply to quote Prof. Minto's hypothesis on the subject, without attempting to discuss its merits. But when Prof. Minto, not satisfied with rejecting the three popular explanations above given, proceeds to deny that either Pope himself, or any of his successors of the pseudo-classic school of poetry, was in any degree subject to or hampered by false or exclusive critical theories, it becomes our duty, in the interest of truth, emphatically to protest. Prof. Minto quotes Pope's remark, recorded by Spence, about a tree being a nobler object than a prince in his coronation robes, to show that the poet had a genuine and reverential love for nature; and he points to the Preface of Pope's edition of Shakspeare as evidence of his just and discriminate estimate of the great dramatist. He asserts that "neither Shakspeare nor Nature was undervalued by the poets of the generation after Pope"; that "their adoration of Shakspeare is not exceeded by the most reverential and least critical member of the New Shakspeare Society"; and that "if their poetry was limited in amount and narrow in quality, it was not for want of a taste for better things." And by way of establishing these somewhat startling theses, he quotes a single passage from Akenside, and some forty couplets from Hayley [!]. Of Pope, again, he says that

"though the poet often heard his own age described as the Augustan age of English verse, in which the art had been carried to a perfection unattained before, he was by no means insensible to the greatness of his great predecessors, Chaucer, Spenser, and Milton"; and that "his conversations with Spence afford abundant evidence of his catholicity as well as of his delicacy of judgment."

Though Pope often heard his own age described as the Augustan age of poetry! Does Prof. Minto mean to suggest that Pope himself did not habitually so describe it, and with all his heart, mind, soul, and strength, believe it so to be? If we may credit Prof. Minto, Pope and the other poets of the Franco-classic or "reasonable" school, while gracefully submitting to be cramped and fettered by the narrow ideals imposed upon them by their "superciliously aristocratic audience," still cherished in their hearts poetic ideals of a nobler, purer, loftier type—ideals akin to those of the Elizabethan age, and differing in no essential point from those of the Wordsworthian Revival. Now, had Prof. Minto asserted this of Dryden, it had not been so much amiss; for of Dryden it is unquestionably true that from first to last his native genius frequently collided with the critical principles he had accepted from Waller and the town, and to the brilliant illustration and triumphant establishment of which he devoted the puissant energies of a lifetime.

"Dryden," writes Mr. J. R. Lowell, "did more than all others combined to bring about the triumphs of French standards in taste and French principles in criticism. But he was always like a deserter who cannot feel happy in the victories of the alien arms, and who would go back if he could to the camp where he naturally belonged."

But where shall we find any hint that what was thus true of Dryden was true also of Pope and his followers? Is there, in all the writings either of Pope or of his contemporaries, one word to indicate the existence of a secret conflict between the native preferences of the poet's own unshackled judgment, and the narrow and arbitrary ideals of the society in which he moved, and for which he wrote? Or, rather, does not all the evidence point the other way: namely, to the conclusion that, in everything pertaining to poetic criticism, Pope was the genuine child of his age? To which of our poets is it, for example, that Pope ascribes the earliest achievement of a classic refinement, smoothness, and grace, or of a stately and harmonious procession of the verse? To Spenser? To Shakspeare? To Milton? No; neither to these, nor to any before them or contemporary with them, does he attribute those distinctions. Waller, he writes (*Imit. Hor. Ep. II. i. 267*):

"Waller was smooth: but Dryden taught to join
The varying verse, the full-resounding line,
The long majestic March, and Energy divine."

Waller and Dryden, the first to aim at a chaste and harmonious style! Well might Joseph Warton exclaim:

"What! did Milton contribute nothing to the harmony and extent of our language? . . . Surely his verses vary and resound as much, and display as much majesty and energy as any that can be found in Dryden. . . . His name surely was not to be omitted on this occasion!"

And so Pope was alive to the greatness of Milton, was he? Why, Pope believed, as did Dryden, that the reason why the *Paradise Lost* was not written in the rhymed heroic couplet was simply and solely because its author, poor man, could not, for all his pains and practice, attain the requisite mastery of that metrical form! So Pope himself told Voltaire.

"Milton's own particular reason for choosing blank verse," writes Dryden, "is plainly this, that rhyme was not his talent; he had neither the ease of doing it nor the graces of it; his rhyme is always constrained and forced, and comes hardly from him."

This of the poet to whom we owe the subtly linked sweetness of "Lycidas" and the stately, elaborate harmonies of the Sonnets! And on this question of metre, be it remembered, Pope's little finger was thicker than his master's loins. As to Pope's opinion of Milton's diction—"so passionately fitted to his subject," as Mr. Stopford Brooke admirably observes—read what he says to Spence: "I doubt whether a poem can support itself without rhyme in our language, unless it be stiffened with such strange words as are likely to destroy our language itself." Pope clearly shares Dryden's opinion, recorded in the *Essay on Translation*: "I cannot defend Milton's antiquated words, and the perpetual harshness of their sound."

Prof. Minto denies that Pope was imbued with any false, narrow, or artificial principles of poetic criticism. Well, one principle which he did indisputably hold, and which is at once false and narrow, is that relating to "correctness." That Pope's test and standard of correctness was utterly false is proved beyond possibility of cavil

by the fact that his standard excludes Milton, the first, and probably the most, absolutely correct poet England ever produced. "Late, very late," writes Pope:

"Late, very late correctness grew our care,
When the tir'd nation breath'd from civil war."

That is, correctness was first cultivated by Waller and Dryden. Yet in their hands it did not reach perfection, for

"Ev'n copious Dryden wanted, or forgot,
The last and greatest art, the art to blot."

The inference is obvious: "In me, Alexander Pope, correctness has, for the first time, attained its full and final consummation." When Spence asked Pope: "Which, sir, do you look upon as our best age in poetry?" Pope replied, "Why, the last, I think," meaning the age of Dryden. Decency forbade him to say, what from the above-quoted lines it is clear that he meant, that his own age was the most illustrious, and he himself the brightest luminary of it.

Again, it would be an easy matter to show that, in his canon of poetic diction—"True wit is Nature to advantage drest"—Pope was hampered by a critical principle which not only was "false, narrow, and artificial" in itself, but also tended, by over-emphasising the necessity of ornament, to obscure, if not absolutely to conceal, the paramount importance attaching to logical propriety of diction in poetry. This was the principle which Pope received from his master, Dryden, which he embodied, illuminated, and carried to perfection in his Translation of Homer, and which, according to the impression generally prevailing among Englishmen, he bequeathed as a sacred and binding tradition to future generations. But Prof. Minto denies the existence of this tradition. "It is the merest fiction," he writes, "the most unsubstantial shadow of a metaphor, to describe Pope as tyrannising over English poetry at the close of the eighteenth century." He assumes quite a superior tone when speaking of those who see in Cowper's poetry a spirit of revolt against the authority of Pope. "Their view," he says, "is so easy and simple and thought-saving." Of its incorrectness, its utter baselessness, he has not even the shadow of a doubt.

"We can hardly speak of revolting against a tyrant when there is no tyrant to revolt against. Poetry had ceased to dominate the affections of the English people, and Pope's deposition had, in fact, been accomplished by the coming to power of prose fiction. There was now [*i.e.*, in Cowper's day] a period of anarchy in poetry; every poet was doing that which was right in his own eyes."

Such, in substance, is Prof. Minto's account of the period. How utterly untrue to history it is may be seen by glancing for a moment at Johnson's Life of Pope. The "Lives" were published in 1779-1781; Cowper's "Task" in 1785. Now, what does Johnson say of Pope's Translation of Homer, that "poetical wonder," as he calls it, "that performance which no age or nation can pretend to equal"? Johnson says:

"Pope has left in his Homer a treasure of poetical elegances to posterity. His version . . . tuned the English tongue; for since its appearance no writer, however deficient in

other powers, has wanted melody. Such a series of lines, so elaborately corrected and so sweetly modulated, took possession of the public ear; the vulgar was enamoured of the poem. . . . New sentiments and new images others may produce; but to attempt any further improvement of versification will be dangerous. Art and diligence have now done their best, and what shall be added will be the effort of tedious toil and needless curiosity."

Johnson probably knew more than Prof. Minto about the predilections of his English contemporaries; and does this, which he gave to the world in or about 1780, suggest that Pope and his poetry had ceased to interest, or rather, to enthrall, the readers of his day? Does it not, on the contrary, place beyond question the fact of Pope's paramount influence (call it tyranny, if you will) over the poets and poetry of the waning century? But, indeed, Prof. Minto can hardly have meant his audience to take his words on this point too seriously: for when, in a subsequent lecture, he comes to deal with Campbell, he explains that poet's strange uncertainty as to the merits of his own lyrics by saying that his taste had been formed on eighteenth-century models, and that, consequently, "the incubus of literary tradition lay heavy upon him." A tradition which survived to produce so extraordinary an effect early in the nineteenth century can hardly have been moribund, much less dead and done with, in the latter half of the eighteenth.

The truth is, that the tone of these lectures is throughout disputatious rather than calmly and candidly judicial. The arguments are very much what we might expect to hear at an academic debating society from a clever young speaker, well accustomed to wield the quarterstaff of logic. As we turn the pages we are reminded again and again of the epigram: "C'est du bon, c'est du neuf, qu'on trouve en votre livre; mais le bon n'est pas neuf, et le neuf n'est pas bon." More than once the exigencies of his position force Prof. Minto to hazard the most unguarded, extravagant statements: as, for example, where he says that "of Joseph Warton's Essay on Pope Johnson repeatedly wrote and spoke in terms of the highest praise." Johnson knew intimately, and was under some obligations to, Joseph Warton, and he was glad to be able to commend the genial, courteous spirit of his book; but of the main conclusions sought to be established therein, he never spoke or thought otherwise than with smiling contempt. Again, Prof. Minto has the audacity to say—to be sure it was to an Aberdeen audience that the amazing paradox was addressed—that Thomas Campbell was more profoundly stirred by the influences of the French Revolution than "either the hard, self-contained Wordsworth or the dreamy and speculative Coleridge"! But into the number and extent of Prof. Minto's misjudgments respecting Wordsworth, and the poetic movement associated with him, we must not venture even to glance. Suffice it to say that the lectures devoted to the Wordsworthian Revival, albeit the most interesting in the volume, are also the most unsound in doctrine and argument.

It is with reluctance that we have pointed out the shortcomings of this book. Let us add a word, pleasanter to say, in praise of the admirably clear, transpicuous quality of the style. Prof. Minto always writes in a way that catches and retains the attention; and at times, as when he speaks of Burns, a flush of feeling warms his alert, if somewhat colourless, vigour into real eloquence. His Lectures, with all their faults, form thoroughly pleasant reading, for they betray at every turn their author's sincere and hearty delight in his vast subject.

T. HUTCHINSON.

A History of the Christian Church during the First Six Centuries. By S. Cheetham, D.D. (Macmillans.)

THIS volume very admirably fills up a gap in our literature. It is a sketch of the history of the early Christian Church, in which the fresh material so rapidly accumulated of late years is carefully incorporated and summarised. Discoveries of fresh material cannot at present be expected to diminish either in importance or frequency, and there is, therefore, no likelihood that Dr. Cheetham's book will be final; but our gratitude to him for being at the pains to define for us the state of our knowledge as it is at present is all the greater on that account.

The Archdeacon's history is intended primarily for the general reader. It is a convenient and not too condensed summary of the first six centuries of Christianity. For the student also it will be valuable, as giving him in handy form the judgment of an acknowledged authority upon the period, and as affording him, in its copious references to original documents and to all works of importance, a thorough and reliable guide to the whole literature of the subject. Our account of the book will have made it clear that its chief value lies in the fact that Archdeacon Cheetham is its author. It is not often that an erudite scholar, who has distinguished himself by original research, will condescend to write for the general reader. When he does so condescend, he may very easily fail, unless he is wise enough to see clearly what is expected of him. He must forget that he is a specialist with a detailed knowledge of certain periods and certain men, and he must forget that he has been accustomed to discover fresh facts and to develop new theories.

He must, moreover, add to his faculty for research the organising instinct, which estimates the relative importance of men and epochs, and arranges in accurate perspective the history of six hundred years. Dr. Cheetham's book is satisfactory, because he has fulfilled these requirements with unusual ability and success.

The book is divided into two parts: Part i. brings us down to the Edict of Milan, A.D. 313; part ii. finishes at the accession of Gregory the Great, A.D. 590. This division protests against the unnatural arrangement which attempts to treat the first Oecumenical Council, A.D. 325, as the final event of primitive Christianity rather

than as the beginning of a new epoch. Part i. Dr. Cheetham divides into eight chapters, which are only partially chronological. Chaps. i. and ii. describe the Apostolic Church: its field of labour, its leaders, its organisation, its sects. Chap. iii. carries on the history under the title of "The Early Struggles of the Church": it deals with the persecutions *seriatim*, adding most judiciously a sketch of the intellectual warfare of the Church, of the books written for and against Christianity during the same period. Chap. iv. goes back again to the end of chap. ii., and describes the "Growth and Characteristics" of the Church. It begins with a glance round the world in the direction in which the faith may be supposed to have travelled, and then passes in review the growth of the Syrian Church, the Gallican Church, and the Alexandrian Church, with sketches of the work of Ignatius and Polycarp, Irenaeus, Justin Martyr, Clement, and Origen. Chap. v. again recurs to chap. ii., summarising "the Great Divisions." It describes the early heresies under five sections, ending with a page on "the Catholic Church," which by the end of the chapter has emerged into definite creed and organisation. Chap. vi. is an appendix to chap. v. It is an account of "the Theology of the Church," as contrasted with that of her opponents described in chap. vi.

We have said enough to indicate Dr. Cheetham's method and the merit of it. Every chapter is singularly complete in itself. He has selected his topics so wisely that his facts group themselves easily in the place assigned them; and everywhere he has regulated with skill the order of his facts and the space given to important incidents or men. The treatment of the apologetic literature in connexion with the story of the persecutions is perhaps an obvious felicity; but there is not a chapter in which insight of this kind is not displayed, and continually the wary reader will learn something from the mere juxtaposition of names and incidents in the narrative. We were inclined to complain that there was no mention of the *City of God* in the outline of St. Augustine's career at p. 246; but we found what we wanted at the end of the chapter on "the Church and the Empire," followed by a notice of Orosius and Salvian, and we were more than satisfied. The book cannot be judged by extracts. If we turn to the sketches of Origen, or Cyprian, or Athanasius, or to the excellent account of Jerome, and read them out of their context, we shall be struck by the conciseness and the pregnancy of the style, but we shall find the accounts meagre; but read in their place with the rest of the narrative they are not meagre—they are most carefully calculated to convey by their mere length and relative elaboration a sense of the importance of the life described. We have mentioned so far points which all readers will appreciate. We have said nothing of the theological merits of the book. The soberness, the thoroughness, and the accuracy of such chapters as v., on the early heresies, and vi., on "Controversies of the Faith," need not be insisted upon. In chap. vi. particularly an enormous

and intricate mass of material is treated with masterly patience and lucidity.

To criticise the style of a summary may seem captious. There is a sense in which a summary should have no style. Picturesque description, eloquent appeal, dramatic realisation of character, are the media in which style works; and these Dr. Cheetham must eschew. But we cannot read many pages of his book without detecting that his style has character. He does not give us a mere précis, but writes in weighty and forcible phrases a narrative which at every step demands thought and insight for its mere arrangement and order. We find Dr. Cheetham's book good, but we are not satisfied with it: it makes us ask for a more copious, a more leisurely and dignified narrative from the same hand. If Dr. Cheetham would expand this volume into five or six, we should have a history of the Christian Church not altogether unworthy of the importance and greatness of the subject.

RONALD BAYNE.

The Story of a Throne: Catherine II. of Russia. From the French of K. Waliszewski. (Heinemann.)

M. WALISZEWSKI, in these volumes, continues his studies of the Empress Catherine and her court. His book is, as usual, full of amusing gossip, and will, no doubt, be read by many persons under the idea that they are occupying themselves with history; but, in reality, very little history can be got out of this miscellaneous collection, consisting of extracts from French memoirs, *persiflage*, and the every-day chatter of court life. As the author gives few, if any, references, it is impossible for his readers to know how far they may rely upon the veracity of the retailer of the anecdote. Many of the most amusing and spiteful stories are to be found in the *répertoires* of the adventurers who flocked to Russia in the time of Catherine. Some of these returned to their native country without having made a career, and did not fail to say all the malicious things that their imaginations could devise.

On the whole, these volumes do not seem to be animated by quite such a hostile spirit to the Russians as the preceding work of M. Waliszewski, nor can we see that they furnish us with very much that is new. The stories about Potemkin—to adopt our author's phonetic spelling—and the Orloffs are, indeed, very old. Many of the good things about Count Razumovski, the favourite of the Empress Elizabeth, seem to be taken bodily from M. Shubinski's *Sketches and Tales* (St. Petersburg, 1869). The great Catherine does not appear so belittled in these volumes as in the earlier ones. Credit is given to her kindness and liberality. The object of the author seems to be to parade before us, as far as possible, everything which makes her court appear corrupt. But a great deal of this is a very old story, and in no way peculiar to Russia. Let us remember what the court of Louis XV. was at the same time, and the social life at Vienna a little earlier, as described by Lady Mary Wortley Montagu in her Letters.

On the whole, M. Waliszewski is pretty fair to Suvorov; and in his treatment of Razumovski we can see the partiality of a Malo-Russian, for this our author must certainly be. He is a *hahol*, as he translates the Russian nickname for the Malo-Russians, which is applied to them from the tuft of hair which, *more Polonico*, they used to wear. This is why we get such forms as Hliebaf, Bulhakof, and others, namely, from the habit of pronouncing *g* like *h*, which can be detected at once in the South of Russia. Even Patiorkin does not fare quite so badly at the hands of M. Waliszewski as we might have expected. He gives us a handful of anecdotes about him, but they are so abundant in Russia that volumes have been devoted to them. The minor favourites, naturally, cannot interest us so much.

The relations between the Empress and Voltaire are told in the most amusing manner. Our author is probably right, when he says that this unnatural friendship would not have lasted had the two correspondents ever met. Extracts are given from the celebrated letters of the Russian dramatist Von Visine, who, although having a German name, was a thorough Muscovite: his family had been naturalised since the days of Ivan the Terrible. Von Visine has left a very interesting account of France just before the Revolution; among other stirring events he has narrated to us the triumphal progress of Voltaire, when his bust was crowned on the stage. The story of Radistshef is told anew. The startling book which he wrote on his own country, and which caused his exile to Siberia, was long forbidden in Russia. In our own days it has been reprinted in all the glories of an *édition de luxe*. It is certainly a remarkable book, and it is pleasing to think that his exile did not last long; for Paul, on coming to the throne, ordered his release.

The earlier chapters of the second volume are devoted to the foreign adventurers who hurried to Russia to make their fortunes there with more or less success. Many of these were very small fry indeed, and their names are now forgotten. They may possibly interest Frenchmen, as the majority of them belonged to that nationality, but one does not see what significance they can have for Englishmen. In a subsequent chapter the relations between Gustavus III. and Catherine are discussed. M. Waliszewski has but a poor opinion of the Swedish king, with which we cordially agree. It is difficult to see much statesmanship in one who so little understood the position in Europe and the resources of his own country, that he nearly reduced it to bankruptcy. There must have been something weak in the head of the man who in such a poor country thought he could create a Versailles and a luxurious court à la française. The story of the projected marriage between the younger Gustavus and the Princess Alexandra is told anew. Of course, it always makes good reading; but no one will improve upon the way in which it has been narrated by Masson. A whole chapter is devoted to Grimm, the unwearied German, who resided at Paris and kept up such a

long correspondence with the Empress. Even now fresh letters seem continually turning up, to judge by those which appear in the Russian historical magazines. And, finally, the tragic scene of the death of the Empress is told for the hundredth time, and certainly lacks nothing in the picturesque language of our author.

On the whole, this book, whether dealing with Catherine herself or with her immediate surroundings, does not strike us as being bitter in tone. Perhaps the Princess Dashkof is treated as unfairly as anybody. But we must not forget that she did a great deal for education in Russia, and she is interesting to us Englishmen as having had something of the *Anglomane* in her character. She had many English friends; indeed, it is to one of these that we are indebted for her interesting memoirs, published thirty years after her decease. Her son, who was a kind of youthful prodigy, was educated at Edinburgh; and during the stay of the Princess in that city she was the intimate friend of all that brilliant circle of which such men as Dugald Stewart and Robertson were members. The glories of the northern Athens were at that time culminating. At this time also many young Russians were studying at Oxford. English literature began to make itself felt in Russia. We have translations of Fielding, Johnson, Young, Goldsmith, and many others, and this propensity for our writers has lasted in Russia till the present day. No doubt Princess Dashkof, as the head of the Academy, did a great deal to foster it.

M. Waliszewski thus winds up his two interesting volumes:

"Bronze and marble have alike done injustice to the memory of Catherine; printing ink has done her better service; the sole monument worthy of her up to the present is that which the publications of the Imperial Historical Society of Russia have raised to her. But this is but a collection of materials. 'Happy the writer of the future who shall write the life of Catherine II.,' said Voltaire, I do not pretend to this good fortune. I have but endeavoured to open up a path in which I am certain that others will come after me."

These are brave words: we only wish that M. Waliszewski had sifted his anecdotes a little more and given us his authorities for many of his statements. Amusing he certainly always is, but is it history that he writes? As regards the translation, it is fairly done. Here and there, however, we come upon a Gallicism that sounds awkward. Thus, it is hardly English to say that Catherine "agonised for thirty-seven hours without recovering consciousness."

W. R. MORFILL.

The Life and Correspondence of William Buckland, D.D., F.R.S. By his Daughter, Mrs. Gordon. (John Murray.)

At the first blush the reader is surprised to find a Life of Dean Buckland written for a generation that never knew him, seeing nearly forty years have passed away since his death. Undoubtedly this impression prejudices the book. Few original letters of the Dean have been recovered, and it

has been difficult to resuscitate much of the freshness and grace of his conversation. An enormous gulf, too, yawns between the Oxford of Buckland's days, when he lectured on horseback to men in cap and gown at Shotover, and the present time, when athletes in marvellously light costume flock every afternoon to the river or to football; much more between the science and theology of 1820 and those of 1890. The thoughts of men have considerably widened on these and other subjects; and now from under lighter strata in Mudie's box, among the biography, the fossil figure of Dean Buckland emerges, wrapped in numerous heavy cloaks and thick fur boots, with bags of bones slung round him, bearing the never-forgotten blue bag, as if he were just extracted from some palaeozoic rock. Small wonder that eyes open widely and antiquaries are gladdened as with a specimen of *Homo primigenius*.

And yet the world generally may be grateful to Mrs. Gordon for this bright and interesting Life of her father. A striking personality has been rescued from a past ever receding farther from its ken. One little fact will show this. It was Buckland who, in the face of strong opposition, succeeded in lighting Oxford with gas. In 1818 oil lamps illuminated the High: now the colleges are being lit by electricity. The progress of natural science at Oxford can be reviewed, too, in conjunction with the life of one who literally formed great part of it. In an excellent Introduction Prof. Boyd Dawkins speaks of this Life "as throwing light upon social and scientific conditions which have long passed away. It illustrates the position of science at Oxford during the first fifty years of the century." It introduces much of the valuable work of William Smith (who alone preceded Buckland in geological research), of Sedgwick, De la Bèche, Murchison, Phillips, and Lyell; and something of the men themselves. For lovers of Oxford it preserves many curious caricatures which are here reproduced, both verse and illustrations.

Buckland adds another to the numerous worthies of Devon, having been born at Axminster in 1784. His life is sufficiently void of incidents, but is a stirring record of hard work. In whatever position he was placed, he always found abuses to rectify and improvements to make. Never idle himself, he had no sympathy with laziness and waste of time in his children; and his teachings bore fruit in the varied accomplishments and useful work of his son Frank. When Christ Church was being restored, Buckland's watchful eye detected any deficiency in the stone employed, using an opera-glass from his window for the purpose. At Westminster he was diligent in exhorting to cleanliness when cholera was impending, even preaching on the prophet's words to Naaman, "Wash and be clean." Turning to the school he at once attacked the dormitory and lavatories, and was met by the boys armed with the brute force of unreasoning conservatism. Mr. Marshall, one of the masters of the school, doubts whether anyone with a less commanding scientific reputation than Dean Buckland could have

vanquished the resistance which the proposed alterations called forth. Then he proceeded to add a matron's house and sick-room, provided breakfast in hall for the Queen's scholars, and even penetrated into the kitchen department. In all this his energy and perseverance effected admirable reforms.

Buckland's fame, however, will always depend on what he called his "noble subterranean science." It is not too much to say that he was the creator of systematic geology. The Oxford Chair of Geology was called into existence for him in 1819. Thenceforth field-work and lectures demanded all his energies: the Kirkdale Cavern, the mammoth, the lias beds at Lyme Regis, glacial theories, the "phascolotherium" of the Stonesfield quarries, and above all his *Bridgewater Treatise*, successively claimed his attention. Numerous secondary experiments and by-works were being carried on at the same time. Buckland was indefatigable in all the details of his favourite science, and gathered round him, first at Christ Church, then at the Deanery, a multitude of friends, both British and continental, who were interested in his multifarious pursuits. These are succinctly described by Mrs. Gordon, and are set off by many anecdotes and good stories which naturally crystallised round the Dean. The antipathy of the old residents to the new Oxford learning is amusingly touched upon, and is almost inconceivable in the present fervour for biology. When, in the early stages of his career, he left, one long vacation, for Italy, an elder don brought up on the classics is said to have exclaimed: "Well, Buckland is gone to Italy; thank God we shall hear no more of this geology!" Even so late as 1833, the British Association was attacked as mischievous and absurd in the Bampton Lectures of the year.

Of infinite observation, most retentive memory, and great sagacity, an indomitable worker, quick to see the relation of things, genial, blessed with troops of friends, apt to take a humorous view of everything, and pious with an old-fashioned piety, Buckland ended his active and blameless life at his rectory of Islip, August 14, 1856. For some years before death his intellect had been clouded, owing, as Frank Buckland here explains, to a carriage accident.

Mrs. Gordon writes in a sensible, lucid manner, incorporating much that is interesting elsewhere on the geological discoveries of Buckland's time. Her book possesses special value for the history of Oxford studies during the first half of this century, while the long and varied list of Buckland's published works in the Appendix may well rebuke even the most diligent student.

M. G. WATKINS.

Nidderdale and the Garden of the Nidd. By Harry Speight. (Elliot Stock.)

THIS is a really excellent history of a beautiful and interesting district of Yorkshire, about which comparatively little has been written. In its compilation Mr.

Speight has exhibited his characteristic industry and intelligence, together with an amount of enthusiasm and local pride which may sometimes excite a smile. He tells us that the lower portions of the valley described are the Yorkshire Rhineland and the upper are its Switzerland. To our eyes the resemblance between the Rhine and the Nidd is about as close as that between Monmouth and Macedon, while Alpine scenery is not likely to be recalled by the distinctive beauties which belong to Bewerley and its neighbourhood.

But we readily acknowledge that this little fault in the historian—if fault it be—brings with it ample compensation. Mr. Speight does not hurry us over the ground like a showman weary of his oft-repeated tale. He dwells upon every detail with careful fondness, and succeeds in finding something to interest us at each step we take. For, though he may have his hobbies, he does not ride them too hard. He can give us in a pleasant way an account of the geological or botanical features of the district, and then pass, by easy transition, to the historical incidents with which it is connected. Castles, abbeys, and granges are made to tell their tales with a degree of fulness and accuracy which no mere guide-book would display, while local stories and traditions about persons and places are not thought too trivial to be excluded. Mr. Speight is especially strong in family history; and the genealogies of the present Archbishop of Canterbury, Eugene Aram, and Rudyard Kipling are of more than ordinary interest. The Primates descend from Thomas Benson, who, in 1480, was keeper of one of the forest lodges belonging to Fountains Abbey, and his father was a man of no small reputation in the scientific world. The Anglo-Indian novelist—whose grandfather was a Wesleyan minister at Pateley—is, we learn, the author of a local story, entitled *On Greenhow Hill*. Eugene Aram was born at Ramegill, and there is certainly nothing in his parentage or early training which favours the theory of his having been a murderer. On the evidence adduced, a nineteenth century jury would probably have acquitted him.

Mr. Speight claims another illustrious inhabitant for Nidderdale. In spite of the accepted belief that the nightingale is never found north of the Trent, he asserts that the songster may be heard in Birkham Wood, near Knaresborough, and is by no means a stranger to the coppices on the banks of the Nidd. Of the kingfisher one is glad to learn that, after having been almost exterminated, it is "now fairly plentiful, and has greatly increased in numbers during the last two years." Unfortunately the protection extended to birds takes no account of other forms of life; and of many ferns, once common enough, it has to be recorded that they have become "extinct" through the rapacity of the collector.

CHARLES J. ROBINSON.

NEW NOVELS.

Peg the Rake. By "Rita." In 3 vols. (Hutchinson.)

The Co-Respondent. By G. W. Appleton. In 2 vols. (Downey.)

A Tragic Honeymoon. By Alan St. Aubyn. In 2 vols. (White.)

How He became a Peer. By James Thirsk. In 2 vols. (Ward & Downey.)

Name this Child. By W. H. Chesson. In 2 vols. (Fisher Unwin.)

The Beautiful Soul. By Florence Marryat. (Digby, Long & Co.)

The Still House of O'Darrow. By Irving Bacheller. (Cassells.)

The Burning Mist. By Garrett Leigh. (Jarrold.)

The Banshee's Warning. By Mrs. J. H. Riddell. (Remington.)

ONE excellent feature of *Peg the Rake* is, that the author has contrived to tell an Irish story in a perfectly natural way, without taxing the reader's patience with an undue proportion of Hibernian dialogue. The central figure is Miss Em, or, to give her name in full, Miss Emilia O'Hara, an unmarried woman of forty, full, even now, of hot blood and outrageous pranks, and with a certain history behind her which is carefully concealed till the last moment, and constitutes the mystery on which the whole interest of the plot depends. Possibly the solution, when it does come, may seem a little unsatisfactory. Miss Em is a thorough woman of the world. She is clever and well-educated, has moved in the best society, and held her own among it all her life; and she proves more than a match for the penurious and tyrannical stepmother whom her father has placed late in life at the head of his household, in the hope of putting some check on the extravagant whims and escapades of his daughter. Yet when at last, in order to escape the annoyances of her home, she marries the aged widower, Sir Jasper Lustrell—an unhappy union, from which, in accordance with all proper laws of noveldom, she ought to be set free—it is disappointing to find that the only way provided by the author for her extrication is the discovery that twenty years previously she had been legally married to one Denis Morrison, and—did not know it! Apart from this, the narrative is well worthy of its author: the incidents are at once dramatic and natural, and the dialogues full of vivacity.

For the benefit of such as are likely to be shocked by the title of Mr. Appleton's book, we may say at once that *The Co-Respondent* contains none of that naughtiness and impropriety which readers might have feared, or hoped, to find. Certain improprieties are, indeed, essential to the plot; but, being the outcome of a preconcerted plan, and partaking of the nature of stage performances, they can fairly claim exemption from reproach. When Mr. John Cracklethorpe dies, and leaves £50,000 to his nephew, Jack Cracklethorpe, and a like sum to his niece, Kate Forester, to be paid to the two legatees on the day of their

marriage to one another, or in default of such marriage to be made over to an asylum for idiots, the only difficulty about accepting the legacy lies in the fact that Jack and Kate are each of them engaged to be married to somebody else. The repudiation of so large a sum of money is, however, a matter of serious consideration; and ultimately it is resolved that the marriage shall take place, to be followed as soon as possible afterwards by a divorce. There is no need to follow the writer through all the perplexities and entanglements that crowd upon one another in the carrying out of this plan. Mr. Appleton's aim has been to amuse, and he has completely succeeded. Not a particle of the story can, of course, be taken seriously; but, given the possibility of the leading idea, the details are worked in with wonderful skill. It is, in fact, a roaring farce throughout, and might well prove successful if adapted for the stage.

Macaulay, in a well-known essay, quotes, as a peculiar exemplification of Jane Austen's genius, the fact that within the compass of a very limited number of novels she has given us portraits of four country clergymen differing from one another in almost every essential particular, except the necessary conditions of their calling, yet each a truthful representative of certain clerical types. We are afraid the same praise can hardly be bestowed upon Alan St. Aubyn, who, about every six months, treats us to a tale of a curate, pious and well-intentioned always, but painfully invertebrate, and, as a rule, painfully like his predecessor. The Reverend Douglas Craik, who figures prominently in *A Tragic Honey-moon*, differs but slightly from the curates whom this writer has so often described, and his total omission from the story might be desirable if only for the avoidance of monotony. The other characters deserve more notice. Nancy Coulcher, the soulless and frivolous beauty of Stoke Edith, if not an original conception, is capitally portrayed throughout, and her plain sisters, Lucy and Augusta, are appropriate foils; while Mr. Asquith, the rich man of the village, and Gilbert Earle, the boarding-house master at the grammar school, deserve, as an examiner would say, honourable mention. Some of the old blunders and absurdities crop up here and there—e.g., after describing how the rice "lay thick and white upon the road," after the departure of a newly married couple, the author proceeds to say that "it did not lay (*sic*) there long, a flock of rooks swooped down upon it." When sparrows were so handy for her purpose, the writer might have avoided introducing a bird which so rarely touches vegetable food. And it was singularly injudicious to remark that the will by which Nancy Asquith—bride and widow within twenty-four hours—became possessed of a large property, was made *before* the wedding. Errors such as these excepted, the novel is a good one.

How He became a Peer is the story of a New York street arab, born of English parents, and sent back to England on the death of his mother. After serving as a

page in an earl's family, he is apprenticed to a widow woman keeping a grocer's shop, and eventually succeeds to the business and to the widow's fortune. Among the property bequeathed to him is a bundle of papers supposed to be rubbish, but which prove to be mining shares of enormous value. From a child Jem Walsh has been gifted with extraordinary intelligence, and the possession of so great wealth enables him to enter Parliament; and after some years he receives a peerage from Mr. Gladstone—unnecessarily called Mr. Harden throughout the book—as a reward for his consistent advocacy of democratic reform. The story has no pretensions to literary merit, but is not devoid of interest.

It is to be feared that Mr. Chesson has expended much genius and considerable pains upon a tale which is little likely to become popular. Few will deny that *Name this Child* is cleverly written; but mere cleverness is not invariably entertaining, and is at times an abomination. The writer is well equipped with the weapons of irony and satire, he has a rare epigrammatic vein, both cynical and otherwise, considerable imagination, and a powerful faculty of introspective analysis. Unfortunately, he is not content to limit his exhibition of these qualities to the descriptive and explanatory parts of his book, but projects them upon his puppets. It would be quite enough to introduce one character into the book ready with metaphysical subtleties and esoteric maxims at every turn: when we find that nearly all the people of the story are abnormally endowed with powers of argument and illustration, we know that we are not reading their views or their language, but merely those of the author himself. To thoughtful and poetically fanciful readers this tale of a child's development, mental and moral, from infancy to manhood may perhaps prove interesting.

A very pretty story, *The Beautiful Soul*, appears from the pen of Florence Marryat. The chief character is Felicia Hetherington, a wealthy spinster of thirty-five, whose plainness of personal appearance is more than compensated for by the sweetness and charm of her nature. Public opinion will pronounce her to be a great deal too good for Mr. Archibald Nasmyth, a penniless and lazy young journalist of four and twenty, who, having succeeded in winning her affections and been accepted as her engaged lover, proceeds to make violent love to Miss Mab Selwyn, aged nineteen. The backslider, however, subsequently repents, and matters are arranged to the satisfaction of both parties.

The Still House of O'Darrow is a character study, depending upon a sort of psychological postulate, that a man may conceive himself to be constituted of two distinct personalities, the one shaped in conformity with conscience or moral intuition, the other an antagonistic being evolved from certain mental characteristics developed by habits of life. Sir George O'Darrow, an Englishman of reckless and dissipated character, has for ten years avoided society and lived solitary in a large New York mansion. A stranger, who is admitted to the house and

allowed to occupy a bedroom, is astonished night after night to hear sounds as of a conversation loudly carried on between O'Darrow and another man in the library on the flat below. After his death it is suggested that these conversations were carried on by himself in two distinct tones of voice, corresponding to his supposed two personalities. Apart from the curious problem involved, there is no absorbing interest in the story.

In *The Burning Mist* the Rev. William Courthope, rector of Ballyshee, discloses a story of his inner life, in that, having married one woman for her money, he had wholly given his heart to another. The narrative is of a pathetic turn and involves several episodes of country life, all connected with the village of Ballyshee. This book belongs to the "Unknown Authors" series. Mr. Leigh writes with considerable freedom and power, and should be heard of again.

Half a dozen magazine stories now published in book form display Mrs. J. H. Riddell's well-known versatility. "The Banshee's Warning," which gives its name to the volume, deals, of course, with the supernatural; "A Vagrant Digestion" is a humorous; and "So Near; or, the Pity of it," a touchingly pathetic little tale. The rest of the book is all well worth reading.

JOHN BARROW ALLEN.

SOME VOLUMES OF VERSE.

Robert F. Murray, his Poems. With a Memoir by Andrew Lang. (Longmans.)

ROBERT F. MURRAY, who stayed among us too short a time, was far from finding that life was "roses, roses all the way": indeed, he was given more thorns than his share. If, however, he was not greatly fortunate when he lived and sang, the same ugly Fates have not followed him to his quiet; for he has been happy in obtaining as a friend to advance his book of serious verse no less potent a helper than Mr. Andrew Lang, who has written some seventy pages by way of introduction. It cannot be disputed that the author of *The Scarlet Gown* was equipped with enough of mental merit to earn money for his wants, and place some in a deposit account; but for various reasons, some of which are revealed by Mr. Lang, he failed to do more than "scrape along." How much is meant by this expression is known only to those who have found that the road of life leads uphill. The few chances that came to Murray only resulted in the turning up of his nose. This was disenchanting, that was revolting, the other distasteful; and so on. We cannot refrain from quoting a few lines from the Introduction:

"Again, he had to compile a column of Literary News, from the *Athenaeum*, the *ACADEMY*, and so on, 'with comments and enlargements where possible.' This might have been made extremely amusing! It sounds like a delightful task—the making of comments on 'Mr. — has finished a sonnet': 'Mr. —'s poems are in their fiftieth thousand': 'Miss — has gone on a tour of health to the banks of the Yang-tse-kiang': 'Mrs. — is engaged on a novel about the Pilchard

Fishery.' One could make comments (if permitted) on these topics for love, and they might not be unpopular. But perhaps Murray was shackled a little by human respect or the prejudices of his editor. At all events, he calls it 'not very inspiring employment.' The bare idea, I confess, inspires me extremely."

We have now to say a few words about Murray's serious verses; and it rejoices us to be able to praise, frankly, without feeling tied by the excellent sentiment of "De mortuis nil nisi bonum." Humorous writers in poetry are so rare that we cling with affection to the examples of high spirits in *The Scarlet Gown*, but in this book of graver themes there are plenty of excuses for being off with the old love. Murray died at thirty years of age, when, in our opinion, he was on the edge of a larger success; for surely the man who was capable of writing such a volume as we have before us was a man of promise. Though he would never have been a poet *in excelsis*, it is quite safe to say that his position among less exalted singers would have been one of prominence; for he had strongly developed those gifts which have made other men pleasing to the public ear. There are very few lapses from musical utterance in these pages. Sometimes a poem contains a particularly fine line; for instance, the seventh in "The Caged Thrush":

"Alas for the bird who was born to sing!
They have made him a cage; they have clipped
his wing;
They have shut him up in a dingy street,
And they praise his singing and call it sweet.
But his heart and his song are saddened and
filled
With the woods, and the nest he never will
build,
And the wild young dawn coming into the tree,
And the mate that never his mate will be,
And day by day, when his notes are heard,
They freshen the street—but alas for the bird!"

"Where's the Use," "Love's Phantom," "Welcome Home," have beauties enough to make them remembered. But if we are to offer one more inducement to purchasers who may be halting between two opinions, we cannot do better than quote in full this perfect little "Song of Truce":

"Till the tread of marching feet
Through the quiet grass-grown street
Of the little town shall come,
Soldier, rest awhile at home.
"While the banners idly hang,
While the bugles do not clang,
While is hushed the clamorous drum,
Soldier, rest awhile at home.
"In the breathing-time of Death,
While the sword is in its sheath,
While the cannon's mouth is dumb,
Soldier, rest awhile at home.
"Not too long the rest shall be.
Soon enough, to Death and thee,
The assembly call shall come.
Soldier, rest awhile at home."

Lays of the Dragon Slayer. By Maxwell Gray. (Bliss, Sands & Foster.)

To the author it seems that these poems are, "in spite of defects and crudities, touched with the subtle magic that distinguishes poetry, however faulty, from verse, however perfect." At last Maxwell Gray began to think that, in allowing the lays to yellow unhealed in a drawer, a cumulative sin was being committed as years rolled away. Finally, the pile of

enormity, for the lays are now fifteen years of age, became too heavy: so publishers have come to the salvation of the sinner, and the crime is very prettily expiated by the appearance of a volume with a most tasteful exterior. Maxwell Gray's book tells us in clever verse (never mind the subtle magic) of the Nibelungen Lied. Here we have Siegfried, Chriemhild, and Brunhild, to mention only a few of the characters, treated of in these capable pages. The last of the seven lays, as we learn from the preface, still remains alongside of the unwritten cantos of the "Fairy Queen," the untold "Canterbury Tales," the end of "Christabel," and the remainder of Keats' "Hyperion." This being so, it only remains for us to compliment it upon the company it keeps. Maxwell Gray has every reason to be pleased with his work; for, indeed, it is vigorous stuff, proving an ear for music, a power for selecting the fit epithet, and a command over the metres employed. We do not detect that august magic which appears to the author to be resident in the quality of the verse, but there is plenty that is up to the level of our quotations from the prelude to "The Winning of Brunhild."

"Know ye the land, not set in any sea
Of mariner sailed with sail of mortal loom,
Where glows not fruit of any earth-grown tree,
Where, stealing soul and sense, pale flowers bloom?"

"Know ye that land, so strange, so dim, so far,
Not found on any chart by mortal limned,
Not shone upon by sun or dewy star,
But lit with lustre night hath never dimmed?"

"There spread waste tracts by mortal foot untrod,
Where fitful lightnings dart in arrowy gleams,
Where vague, weird figures brush the dewless sod,
And voices pass unbodied as in dreams."

"There jewelled palaces, by hands unwrought,
Lift airy pinnacles from craggy heights,
Rocks cleave and lighted halls appear unsought,
Full of sweet song and perfume and delights."

Close upon the end of the book there occurs the line,

"Not yet awhile, not yet awhile," she cried."

This smacks somewhat of slang, and might be altered if a subsequent edition gives the chance of a revising.

My Friend. By Quex. (Fisher Unwin.)

We frankly confess that five-score sonnets are not the best literary oysters for stimulating a critic of our kind; for when the sonnet is debased from its prime importance into a mere poem of fourteen lines, retaining the form but discarding the soul, we are compelled by our taste to regard the performance with something of apathy. It is very curious to note, with regard to an author's poetical output, two of the superstitions which, after invasion, stoutly beset the popular mind. He must bore his readers with a sustained effort, a play, or an epic, whether or no he may have a talent for longitude; and he must muse in sonnets. We may rank these unbecoming notions with that folly which would drive a householder to church in a top-hat. We are obliged to think that Quex has chosen a form which cramps him. But, on the whole, his poems are deserving of notice; and they incidentally prove wide reading, together with a quite classic use of words,

a trait for which it is possible to be abundantly thankful. We quote poem the sixth:

"Surrendered in her sleep to one who slept
First in a dream, that day might not disclaim,
The maiden saw her soul, with sense of shame,
Exposed to raid and ravage while she slept.
And though the tender hour of twilight kept
Her blush unnoted as her lover's name
Fell from a lip indifferent when he came,
Her pulse, as he were in the secret, leapt.
And while her heart, like captured fledgling, beat
Once in the palms that met, the man allured
By witness unshorned to welcome sweet
And of his hopes that sprang to life assured,
Swore in his soul that throb for throb is meet,
Since love ere mutual is not love matured."

A great many of these brevities are not so good as the one we have used for a specimen of the work of Quex.

My Lattice, and Other Poems. By Frederick George Scott. (Toronto: William Briggs.)

THIS is not our first meeting with Frederick George Scott; and we shall hope to spend pleasant hours with him in the future, if he can only give us fresh work equal to the six best poems in *My Lattice*. His muse—a very unpretentious lady—for the most part treats him prettily, but occasionally she plays him a shabby trick, as any reader of this slim volume of verse may discover by considering the poems that stand on pp. 75, 5. Whatever is Mr. Scott doing with such a drawing-room ballad form as he employs for "Andante"? Among wise men it is dead; and it surprises us that an author who is gifted enough to write "Van Elxen" or "Calvary," or some of the fine stanzas contained in "Samson" and "My Lattice," could waste himself in a triviality without detecting the inefficiency of his effort. This book is rugged in merit, as most books must be; but when Mr. Scott is at his best, he knows how to turn out verses that charm.

NORMAN GALE.

NOTES AND NEWS.

WE are glad to hear that Mr. Leslie Stephen is engaged upon a biography of his brother, the late Sir James Fitzjames Stephen.

MR. G. A. SALA'S Autobiography will be published by Messrs. Cassell & Company on January 22. It will also be issued simultaneously in America.

MESSRS. SMITH, ELDER & Co. announce *Recollections of a Military Life*, by General Sir John Adye, late Governor of Gibraltar, with illustrations by the author.

MESSRS. LONGMANS have nearly ready for publication a History of Spain, by Mr. Ulick Ralph Burke, in two volumes, from the earliest times to the death of Ferdinand the Catholic.

MESSRS. CHAPMAN & HALL will publish immediately a volume entitled *A Year of Sport and Natural History*, written by various writers, under the editorship of Mr. Oswald Crawford. It deals with shooting, hunting, fishing, and coursing in all their branches, and also has chapters on birds of prey, the nesting of wild birds, and the ways and habits of poachers. It will be abundantly illustrated from drawings by Mr. G. E. Lodge and others.

THE second volume of the third edition of Mr. Bryce's *American Commonwealth* will be issued in the course of a few days by Messrs. Macmillan & Co. To the part containing

"Illustrations and Reflections" the author has added four new chapters. In one of these he records the history of the Tammany Ring in New York City; under the title of "The Home of the Nation," he sketches the outlines of North American geography, and notes some of the effects on the growth of the United States attributable to them; the other two deal with "The South since the War," and "The Present and the Future of the Negro." Substantial alterations have also been made in most of the remaining chapters, and the work has been completely revised throughout.

OTHER works which will be issued next week by Messrs. Macmillan are *A Confession of Faith*, by an Unorthodox Believer, who seeks to show that the religious spirit, in what seems to him the true sense, is independent of belief in the miraculous; a new novel, *The Sphinx of Eaglehawk*, by Rolf Boldrewood; and vols. xxxiii. and xxxiv. ("King Lear" and "Othello") of the *édition de luxe* of the Cambridge Shakspeare.

MESSRS. BLISS, SANDS & FOSTER announce a collection of biographies of living statesmen and rulers, entitled "Public Men of To-day: an International Series," under the editorship of Mr. S. H. Jeyes. The first volume will appear early in this year, and the five following are arranged for and in course of preparation:—*Li Hung Chang*, by Prof. R. K. Douglas; *The Rt. Hon. Cecil Rhodes*, by Mr. Edward Dicey; *The Ameer*, by Mr. Stephen Wheeler; *The German Emperor*, by Mr. Charles Lowe; and *Señor Castelar*, by Mr. David Hannay. Volumes on President Cleveland, Signor Crispi, Lord Cromer, and M. Stambuloff will shortly be announced. Each volume will contain one or more portraits (and maps where they are considered advisable). The series is intended to furnish both a biographical account and a critical appreciation of the more famous makers of contemporary history.

MR. ELKIN MATHEWS announces the following for early publication: a volume of poetry, by Mr. Lionel Johnson, whose verse has hitherto appeared only in the two issues of "The Rhymer's Club"; a drama by Mr. W. B. Yeats, author of "The Land of Heart's Desire"; a new volume of poems, entitled *Pansies*, by Miss May Probyn, who has not published anything for about ten years; and a second edition of Miss Elizabeth Rachel Chapman's sonnet-sequence, *A Little Child's Wreath*, the first edition of which has been very rapidly exhausted.

MR. HORACE COX announces an historical poem, by Mr. Charles R. Low, illustrative of the history of the British Navy, from the battle of Sluys to the present day. The metre is that of Scott's "Marmion." The work is divided into two books, consisting of ten cantos, and contains, besides the history proper, a record of the services of distinguished seamen and of historic ships-of-war.

THE Kelmscott Press has now almost ready for issue to subscribers the new version of *Beowulf*, made by Mr. William Morris and Mr. A. J. Wyatt. It is printed in black and red, in what is known as the Troy type, with handsome initial letters, and bound in limp vellum, with silk ties.

MR. ELLIOT STOCK announces the following new volumes of verse: *Thoughts in a Garden*, by A. L. Stevenson; *The Mummer*, and other Poems, by Henry Gâlen.

MESSRS. WILLIAM ANDREWS & CO., Hull, will issue at an early date *Curious Church Customs*, edited by Mr. W. Andrews. Among the more important contributions will be: "Sports in Churches" and "Armour in Churches," by the Rev. Dr. Cox; "Church Bells, and why they were rung," by Miss Florence Peacock; "Holy Day Customs," by the Rev. G. S.

Tyack; and "Customs and Superstitions of Baptism," by Canon Benham. There will also be chapters on "Marriage and Burial Customs," "Bishops in Battle," the "Cloister and its Story," the "Rood Loft," "Beating the Bounds," &c.

MR. GEORGE N. CURZON's *Problems of the Far East* has already passed into a third edition.

DR. KARL BLIND will contribute a paper to the forthcoming number of the *Scottish Review*, entitled "Ale Drinking: Old Egypt and the Thraiko-Germanic Race." He deals with the beverages of antiquity, and attempts to prove that the art of brewing was, in all probability, introduced into the Nile country by a race akin to the Teutonic stock.

A SERIAL by Mrs. R. S. De Courcy Laffan (Mrs. Leith-Adams), entitled "The Old Pastures: a Story of the Woods and Fields," will commence in *Household Words* for January 26.

ON Monday and Tuesday next Messrs. Sotheby will be engaged in selling the library of the late Edmund Yates, to which we have already referred. When looked at in the cold pages of a catalogue, the collection does not appear so interesting as we had thought. If there are many presentation copies, there are also many "stamped with the publisher's mark." The truth is, that Mr. Yates was not really a collector, though he does seem to have had his presentation copies decently bound. Of course, the chief attraction is the association with Dickens—the desk which Dickens used, a portfolio containing thirty-four of his letters to Mr. Yates, and several of his first editions. Not wholly unconnected with Dickens is the privately printed pamphlet recording the circumstances of Mr. Yates's retirement from the Garrick Club, which Mr. Yates had bound in morocco. We may further mention, for the benefit of another class of book-buyers, a copy of Prince L.-L. Bonaparte's "Parable of the Sower" in seventy-two languages or dialects of Europe.

UNIVERSITY JOTTINGS.

FULL term began at Cambridge in the early part of the current week; at Oxford, in the latter part.

THE University of Cambridge has conferred the degree of Doctor in Law, *honoris causa*, upon Mr. J. Westlake, Whewell professor of international law. Prof. Westlake's lectures this term, we may add, will present a summary of the principles of international law, specially intended for students of history.

MR. A. HUTCHINSON, of Pembroke, has been appointed demonstrator of mineralogy at Cambridge for a term of five years.

THE Slade professorship of fine art at Cambridge will shortly become vacant, on the expiration of Mr. J. H. Middleton's third term of office. The election is fixed for February 25.

AN extraordinary meeting of Convocation of the University of London will be held on Tuesday next, to consider the report of the annual committee upon the proposed teaching university for London. The report is generally favourable to the scheme of the Royal Commission—that there should be only one university in London—subject to variation in details, to be accomplished by means of a Statutory Commission.

IN connexion with the London University Extension Society, Mr. H. J. Mackinder will commence next Monday, at 6 p.m., at Gresham College, a second course of lectures on "Geographical Discovery," dealing with the Renaissance and the modern period.

PROF. H. ALLEMAND will deliver a course of five public lectures on "Modern French Literature," at University College, on Fridays at 8.30 p.m., beginning on January 25. He will deal with such subjects as: the great French historians of the nineteenth century, contemporary French poetry, Alexandre Dumas père, and Théophile Gautier.

IN a paper read before the Statistical Society last Tuesday, Mr. L. L. Price, treasurer of Oriel, discussed the effect of agricultural depression upon the colleges at Oxford. He compared the income of 1893 with that of 1883, as taken from the printed accounts of all the colleges. During those ten years, the gross external receipts have fallen from £301,193 to £289,527, while the external expenditure has risen from £109,170 to £124,261, so that the net decrease in income is no less than £26,877. But, of course, the whole external receipts are not derived from land. As a matter of fact, the receipts from houses show an increase of more than £20,000, while the receipts from land only show a decrease of £16,500, and the receipts from tithes a decrease of £7500. Nor is this all. During the period under review, the old system of beneficial leases has been steadily running out, which ought to have produced a distinct augmentation of rental. Taking this into consideration, Mr. Price estimates that agricultural depression has caused to the Oxford colleges a loss of nearly 30 per cent. of their incomes. And this loss has to be borne entirely by the fellows, or, rather, by the fellows of the old foundation, who are dependent upon dividends; for the amount devoted to scholarships and exhibitions has actually increased. It need hardly be added that some colleges have suffered very much more than others.

A DIMINUTION in academical incomes may arise from other causes than agricultural depression. We observe that, through the recent conversion of Indian Rupee Paper, the salary of the Tagore law professor at Calcutta has been reduced from Rs. 10,000 to Rs. 9,000.

THE current number of the *Eagle*—a magazine supported by members of St. John's College (Cambridge: Johnson)—prints two documents relating to the tomb of the Lady Margaret, in Westminster Abbey. One is the contract by her executors with Torrigiano, described as "Peter Thorson of Florence graver," for the sculpturing of the tomb at a cost of £400; the other is a contract made by the college with a certain Cornelius Symondson, of St. Clement Danes, smith, for the making of a grate or cage of gilt iron-work, to enclose the tomb, at a cost of £25. This grate has long disappeared, and all tradition of it has been lost. Another article gives an account of the old library of Hawkshead grammar school in the time of Wordsworth. It happens that the admission register of scholars has been lost; but the headmaster of the time made entries of the books presented to the library by the boys on leaving. From this can be reconstructed a list of Wordsworth's Hawkshead contemporaries. The future poet himself presented (together with three other schoolfellows) Gillies's History of Greece and Hoole's translation of Tasso. Whether these books still exist we are not told. But Wordsworthians will be interested to learn that the lines in the Prelude—

"This Boy was taken from his Mates and died
In childhood, ere he was full twelve years old"—cannot refer to William Raincock, as has been supposed; for he duly proceeded to Cambridge in 1786.

THE committee of the alumni and officers of Columbia College, New York, have recently issued a Centennial Catalogue, containing not only the names but also the addresses, classified

under State, country, and place, of more than 8000 living graduates. We have often regretted that the colleges of Oxford and Cambridge have never taken similar steps to preserve a record of those whose names, for various reasons, may be no longer on the books.

TRANSLATION.

THE CANTATA OF DIDO.

(From the Portuguese of Corrêa Garção.)

Now, in the purple East, the swelling sails
That sped the Trojan fleet were gleaming white,
Now, borne upon the breeze, they seemed to sink
Amid the blue waves of the sun-gilt sea.

The miserable Dido,
Loud wailing, wanders through her regal halls,
And vainly seeks with eye bedimmed by tears
The fugitive Eneas.

Nothing save empty streets and silent squares
The new-built Carthage offers to her gaze,
While with a horrid roar upon the strand
The solitary waves break through the night,

And on the gilded vanes
That top the stately domes
Some birds of night screech evil auguries.

She fancies, struck with fear,
That from the ashes cold
Of dead Sicheus in his marble tomb
A voice keeps calling out, in accents weak,
Elissa! my Elissa! with a sigh.

To the dread Gods of Hell
A fitting sacrifice
Begins she; but, dismayed,
Beholds the incense-smoking altars round,
A black foam bubbling in the ritual bowls,
And the libation wine

Transformed into an ugly sea of blood.
Delirious she raves;
Pale is her beauteous face
And all dishevelled her fine silken hair;
Scarce conscious, and with trembling step, she
seeks

The happy chamber where
She heard, in melting mood,
Her faithless lover breathe
His sighs of sorrow joined to soft complaints.
There the remorseless Fates showed to her gaze
The Trojan garb that, pendent from the head
Of the fair-gilded nuptial-couch, disclosed
The glittering shield and eke the Teucric sword.
With hand convulsive, all at once, she snatched
The brightly shimmering blade from out its
sheath,

And on the hard and penetrating steel
Her tender bosom clear as crystal cast.
With a fell rush of foam and murmuring swell
The blood comes spouting forth from out the
wound,

And, splashed by jets of that ensanguined stream,
Tremble the Doric pillars of the hall.

Three times she strove to rise,
And three times fainting fell upon the couch,
And, as she lay there, raised to heaven above
Her troubled, failing eye,

And, with her look fixed on the lustrous mail
Of the fond fugitive
From Ilium-town, she uttered these last words
Whose mournful, pity-moving accents, borne
Aloft, did hover 'neath the gilded roofs
Which long time aft resounded with their moan:

"Ye relics dear,

Whose sight rejoiced

Mine eyes full oft,

The while the Fates

And Gods above

So willed it be:

Of trisful Dido

The soul receive,

And from all troubles

Her relieve.

Dido unhappy

Has lived out her time;

She raised up the walls

Of Carthage sublime;

Now, bare her sprite,

In that foul bark

By Charon plied,

Goes ploughing through

The inky tide

Of Phlegethon."

EDGAR PRESTAGE.

OBITUARY.

SIR JOHN SEELEY, K.C.M.G.

THOUGH it was known that Sir John Seeley had long been suffering from a painful illness, the news of his death on Sunday comes as a shock. Last term at Cambridge, he not only took his usual conversational class at his private residence, but also lectured on "The Wars of England with Louis XIV.," and this very week the *University Reporter* announced that this course of lectures would be continued. His death, following so close on that of Mr. Froude's, reminds us how sadly reduced is the number of professors at either University who can be said to enjoy a public reputation as men of letters.

John Robert Seeley was born in 1834, being the son of a London publisher, other members of whose family have achieved distinction. He was educated at the City of London School, in the early days of its revival under Dr. Mortimer. After being elected to a scholarship at Christ's College, he graduated in 1857 as one of three (bracketed) senior classics, and also won the senior Chancellor's medal. He returned to his old school as assistant-master, and for a few years held the chair of Latin at University College. In 1869—at the comparatively early age of thirty-five—he was appointed by Mr. Gladstone regius professor of modern history at Cambridge, in succession to Canon Kingsley.

At that time he was chiefly known as the author of *Ecce Homo*, though we believe that he never acknowledged the paternity. But he had also written two or three other books, one of which—vindicating the claim of Edward I. to be called the greatest of the Plantagenets—has won high praise from Bishop Stubbs. The first-fruits of his professorial work at Cambridge appeared in 1879, in a history of Germany during the Napoleonic age, which he called *The Life and Times of Stein*. This was followed by *The Expansion of England* (1883), which curiously recalls the *Oceana* of Mr. Froude. He also reprinted from the *Encyclopædia Britannica* a memoir of Napoleon; and also last year a series of old papers from the *Contemporary Review*, entitled "Goethe reviewed after Sixty Years."

As an historian, Seeley belonged to the modern school, which tends to sacrifice literary presentment to accuracy of research. Notably in his book on Stein, he seems to have deliberately resolved not to be popular. And this is the more remarkable when we remember that he took a keen interest in modern affairs, both religious and political, while his other books prove that he possessed the saving grace of imagination. *Ecce Homo* and *The Expansion of England*, indeed, are, in their different ways, two of the remarkable productions of the later Victorian epoch. The first represents, more clearly than elsewhere, the humanitarian change that has come over Christianity in the eyes of all enlightened laymen; while the second embodies, in sober historical retrospect, the views of statesmen of both parties with regard to the colonial empire of England. It is given to few men thus to discern the currents of contemporary thought, and to associate their own names with great popular movements.

THOMAS GORDON HAKE, M.D.

THE death of Dr. Hake, on January 11, removes one of the last survivors of those active minds who were stimulated by the stirring events of the beginning of the present century. He had lived a long and a full life. Born in 1809, the same year as Tennyson, he was educated at Christ's Hospital, where the traditions of Coleridge and Lamb were still fresh. As a medical student in the London hospitals, he early came under the influence of

great physicians and surgeons; and interest in the obscurer problems of natural science always remained with him. As a young man, he travelled a good deal on the continent. On returning to England he settled down to practice in East Anglia, and there became intimate with George Borrow. Later on, he was the physician and personal friend of Rossetti, who expressed, in the *ACADEMY* and elsewhere, the highest opinion of his poetry. At heart, indeed, he was a very genuine poet, whose strain of thought was absolutely original, and, therefore, appealed to but a limited audience. In these matters it is idle to fight against fate; and Dr. Hake himself was too much of a philosopher to complain that he never received wider recognition. It pleased him to write, and to know that what he wrote was appreciated by some of the best judges of the time. His name, we think, will not be omitted from any catholic anthology of the Victorian age.

WE have also to record the death of William Sime, which took place on December 20, at Calcutta, where he had been settled for some time on the staff of the *Statesman*. He was born at Wick in 1831, being the younger brother of James Sime, author of the *Life of Lessing*. At one time he was well known in London as a journalist; and he also wrote a number of novels, which have been highly praised for their freshness and vitality. His wide travels through America and Australia are described in a volume entitled *To and Fro*.

MAGAZINES AND REVIEWS.

THE *Antiquary* begins the new year well. It contains little or nothing which we would desire to have been left out, but more than one of the articles are too short. We hope that for the future the editor will not sacrifice thoroughness for the sake of variety. The best paper is unsigned. It relates to the church of St. Dunstan's-in-the-East, one of the London churches which we have understood had been doomed to destruction. This danger has for the present been averted. We entirely agree with the writer who says "whatever ecclesiastical union of parishes may be found desirable, it is earnestly to be hoped that no more of the London City churches will be pulled down." A long inventory of the goods of this church as they existed in the sixth year of Edward VI. is given. It is an important document, which will give the reader some idea of the number of beautiful and precious things which our churches contained before the Tudor spoliation. It should be noticed that several of the vestments were blue in colour. Antiquaries know that blue was one of the liturgical colours in this country, but such knowledge is not widely spread. Those who have not studied the history of church vestments in original documents, seem to be for the most part of opinion that in unreformed England the colours of the Latin Rite were used. Mr. A. W. Moore's "Further Notes on Manx Folk-lore" are interesting. Man is but a small place. It has been successively occupied by Celts of two kinds, and then was, for a time, a Norse kingdom. The skilful investigator would, we imagine, find folk-lore of very various peoples. It is a spot concerning which it would be well to have an exhaustive treatise. We are glad to find that this is not the last paper we shall have from Mr. Moore on the subject. Mr. Wilfrid Cripps gives an account of a very graceful medieval chalice which has recently been found in private hands; and an anonymous correspondent writes regarding a late sixteenth century knife in the Louvre, on which is engraved a short Latin grace with music,

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- COLANT, T. *Essais de critique, historique, philosophique et littéraire*. Paris: Challéy. 3 fr. 80 c.
 DUGAS, L. *L'Amitié antique d'après les mœurs populaires et les théories des philosophes*. Paris: Alcan. 7 fr. 50 c.
 FUNK-BRENTANO, Th. *L'Homme et sa destinée*. Paris: Pion. 7 fr. 60 c.
 GIRAUDAU, Fernand. *Napoléon III. intime*. Paris: Ollendorff. 7 fr. 50 c.
 GREFF, G. de. *Le Transformisme social: Essai sur le progrès et les régimes des sociétés*. Paris: Alcan. 7 fr. 50 c.
 LECHE, Adhémar. *Contes et légendes du Cambodge*. Paris: Bouillon. 5 fr.
 LOTT, Pierre. *Le Désert*. Paris: Calmann Lévy. 3 fr. 50 c.
 MÉMOIRES du charlatan Sidonie Méridor, p.p. L. Alotte. Paris: Bouillon. 3 fr. 50 c.
 PASCAL, Lucien. *La Sépulture à travers les siècles*. Paris: May & Motteroz. 1 fr. 50 c.
 PEINTRES, LES GRANDS. Jean-Paul Laurens. Paris: Tallandier. 7 fr.
 PINEAU, Léon, et GEORGEAKIS. *Le Folk-Lore de Lesbos*. Paris: Maisonneuve. 5 fr.
 VAUTHIER, Maurice. *Le Gouvernement local de l'Angleterre*. Paris: Rousseau. 8 fr.

HISTORY, ETC.

- CHUQUET, A. *La Guerre 1870-71*. Paris: Challéy. 7 fr. 50 c.
 GRZETIC, N. *Ueb. aufgefunden chirurgische Instrumente des Alterthums in Viminacium (Kostolac in Serbien)*. Marasbates: Digić-Buchdruckerei. 4 M. 90 Pf.
 GUÉRY, G. *Mouvements et diminution de la population agricole en France*. Paris: Rousseau. 6 fr.
 LABREUILLE-LEPEAUX, Membre du directoire exécutif de la république française. *Mémoires de*. Paris: Pion. 30 fr.
 LEBRAND, Emile. *Recueil de documents grecs concernant les relations du patriarche de Jérusalem avec la Roumanie (1569-1728)*. Paris: Welter. 30 fr.
 MAULDE LA CLAVIERRE, R. de. *Louise de Savoie et François Ier: trente ans de jeunesse*. Paris: Perrin. 8 fr.
 PETITOT, Emile. *Origines et migrations des peuples de la Gaule jusqu'à l'avènement des Francs*. Paris: Maisonneuve. 12 fr.
 ROQUAIN, Félix. *La Cour de Rome et l'esprit de réforme avant Luther. T. II. Les abus: décadence de la papauté*. Paris: Thorin. 12 fr.

PHYSICAL SCIENCE AND PHILOSOPHY.

- GAUTHIER, L. *Les champignons*. Paris: Baillière. 18 fr.
 KALPA. *Involution et évolution d'après la philosophie des cycles*. 1^{re} Partie. L'Univers. Paris: Carré. 9 fr.
 PRYTOURAU, A. *Contribution à l'étude de la morphologie de l'armure générale des insectes*. Paris: Soc. d'éditions scientifiques. 20 f.

PHILOLOGY.

- LEGER, L., et G. BARDONNAUT. *Les Racines de la langue russe*. Paris: Maisonneuve. 5 fr.
 TADEL, H. *Untersuchungen zur mittelhochdeutschen Spielmannsepoëe*. Leipzig: Fock. 1 M. 20 Pf.

CORRESPONDENCE.

THE NEW SYRIAC GOSPELS.

Belfast: Jan. 9, 1895.

Mr. Charles somewhat underestimates, in the ACADEMY of January 5, the evidence favourable to my statement, that "such of the followers of Jesus as were Greek Jews and proselytes acclaimed in him the Divine Word." "None of the twelve Apostles were Greek Jews," he urges; and this is the first of his "unanswerable objections."

I would answer that John, the only Apostle whom we can with certainty rank among our Evangelists, both wrote and thought in Greek, and was therefore a Greek Jew as much as Philo. So was Matthew, if he was the real author of our First Gospel. "In Matthew we have a Gospel written by a Galilean Jew in Palestine for Jews," says Mr. Charles. If so, a Galilean Jew wrote in Greek for Jews in Palestine who read Greek—i.e., a Greek Jew for Greek Jews. Philip (John xii. 21) was of Bethsaida in Galilee, yet he must have known Greek, or else the "Greeks among those who went up to worship at the feast" and desired "to see Jesus" would not have applied to him. If James, Peter, and Jude all wrote their epistles in Greek, they also were Greek Jews, no less than Philo. So was Apollos, Paul, Barnabas, and probably all the seven Greek-named Deacons, beginning with Stephen and ending with Nicholas, the proselyte of Antioch. These Deacons, moreover, were ordained to protect the interests of the Greek Jews, who from the first formed an important section of the earliest

Church at Jerusalem (Acts vi. 1). Going beyond the faithful, we find that Nicodemus had a Greek name, and perhaps knew Greek. The same is true of Alexander (Acts iv. 7). And of the presence in force in Jerusalem of Alexandrian Jews we have also evidence. For this Alexander was probably a near relative of Philo, and the Alexandrian, Libyan, and Cyrenaic Jews all had synagogues in Jerusalem; and their peculiar antagonism to Stephen is explicable only if we suppose that the reformed Judaism was recruiting itself chiefly from their ranks—a supposition favoured by Philo's later writings, and by the very fact that it is the Christian Church alone which has kept and handed down to us all his voluminous works. Nor is Mr. Charles's assertion, that allegorical or Philonian methods of interpretation were unknown in Judaea from 200 B.C. to 100 A.D., correct. For Philo assures us that the Palestinian Essenes allegorised the law ἀρχαιοτρόπως ζήλον "with antique enthusiasm," just as did the Alexandrian Therapeutae, who with their mystical ideas of parthenogenesis were, he tells us, scattered all over the inhabited world, numbering in their ranks Jews and Greeks alike.

Such are some of the "slight and perilous foundations," as Mr. Charles calls them, on which is built my "lofty and pretentious superstructure" of assertion: namely, that "it was the Greek Jews or proselytes among the followers of Jesus that acclaimed in Him the Divine Word."

In the second part of his letter Mr. Charles blames me for ascribing to Philo the belief that God is "the maker of all things visible and invisible"; because, he says, Philo was "a thorough-going dualist." Philo was, in fact, as much or as little of a dualist as Origen, Clement, or any other Greek Father. Mr. Charles will find the phrase to which he takes exception in Philo i. 644.

He objects that the Logos born of the virgin Sophia in Philo's Creed is the Logos made sensible in the Cosmos, and not the Logos which is "the Firstborn of God," and even God Himself: the *natura naturata* and not the *natura naturans*. This he calls my "first misstatement," and objects that I confuse and assign the attributes of Logos II. to Logos I.

Far from confusing these two aspects of the one Logos, I made their distinctness a main step in my argument. The orthodox Church believes that the Word made sensible as flesh and born of the human Virgin Mary was the same Word which "was in the beginning with God," and through whom were made all things. This Word, incarnate of Christian belief, is of one substance with God. The old Creeds assert it. Why, then, should not my Philonian Creed assert a similar identity of Logos II. and Logos I., as Mr. Charles calls the twin aspects of the one notion? Mr. Charles should really find fault with the Nicene Fathers, "who assigned to Logos II. the predicates of Logos I.," and not with myself. I am only a humble imitator of them, as were they of Philo—at least, if we may trust Bishop Bull.

In this second part of his letter Mr. Charles speaks of my "whole attempt to father on Philo the idea of a miraculous conception." I fear he has mistaken the drift of my argument. I did not attribute to Philo any such idea; but only endeavoured to show that the Christian dogma is a materialisation of a philosophical myth found in Philo, and that it bears throughout its development the stamp of such an origin. I also pointed out in a former letter that the story in the Gospels of the descent of the Holy Spirit in bodily shape like a dove had a similar origin: namely, in the pre-Christian Philonian and Talmudic symbolisation of the Divine Spirit as a dove. Many cases of such a misunderstanding of allegorical or symbolic

parlance are reported in the Gospels themselves. And a tendency to mistake the true import of spiritual terms, and hence to literalise them, was the great intellectual vice of the early Christians, and even of later Christians also; for we have a notorious case of it in the Latin doctrine of transubstantiation.

Mr. Badham is wrong if he supposes that to go to Philo for the antecedents of a Christian belief is to look outside orthodox Judaism. For Philo was a thoroughly orthodox Jew, and was regarded and trusted as such by his countrymen both in Palestine and in Egypt. For the rest, however, Mr. Badham may be right in explaining Matt. i. 18-23 as a bit of "prophetic gnosis"—to use Prof. Rendell Harris's phrase—which grew up out of the Messianic application of the text, "A virgin shall conceive and bear a son." The legend would easily arise in an atmosphere charged with the idea of parthenogenesis; and that the minds of first century Jews were very familiar with that idea, is proved by the many allusions which Philo makes thereto. Whether these allusions were intended literally or only allegorically, or sometimes one and sometimes the other, makes no difference. They almost certainly presuppose a literal belief in Philo's contemporaries, if not in himself, that virgins could conceive by divine agency, and that Isaac and other leaders of the race had been so conceived. So far Mr. Badham and myself are agreed. Mr. Charles says he has "come to recognise in the Synoptic Gospels the most naive and truthful reflection of the current views of the time." I venture to think that his recognition is still incomplete—so long as he cannot see the obvious connexion between Matt. i. 18 and the identical "current beliefs" of both Jews and Gentiles.

The reasons given for his belief by Archdeacon Farrar are not very convincing. He declares that the miraculous conception "was the unquestioned belief of the Apostles (through the Epistles, and Apocalypse *passim*)"; and that the Gospel of John also implies it. This is not so. The belief is conspicuously absent from the writings of Paul; and not even so ardent an apologist as Prof. Swete pretends that it is to be found in the writings of St. John or in the Catholic Epistles; while Mr. Charles casts it in my teeth "that in the Fourth Gospel there is not a single reference to the miraculous conception"—so well do apologists agree. By way of accounting for Paul's

* This explanation is favoured by the similarity of phrase in verses 19 and 23, ἐν γαστρὶ ἔχουσα and ἐν γαστρὶ ζῆν. To the same action of prophetic gnosis should perhaps be attributed the addition in v. 16 of ἡ ἐμνηστευμένη παρθένος Μαρίας in Cod. Sin. These words may well be a primitive and half-hearted device for discounting the force of the words "Joseph . . . begat Jesus." In explaining as I did in the ACADEMY for November 17 the title of παρθένος, I was only anxious to be as tolerant as I could of an orthodox touch. That the explanation in question never occurred to anyone before myself is not so decisive against it as Archdeacon Farrar supposes. Nor is he correct in saying that "there is no proof whatever that any such custom [as entitling a widow a virgin] prevailed in the days of the Apostles." For I adduced evidence from Philo, who was a contemporary of the Apostles, and from Ignatius, who was just after them. The latter's phrase, τὰς παρθένους τὰς λεγόμενας χήρας, if understood in the light of the similar passages in Philo and Clement, would mean that these women were virgins in the eye of God, though called widows in the world. And it stands to reason that a widow might be called *honoris causa* a virgin, but not a virgin a widow. But the title "widow" was higher than the title "virgin," objects Archdeacon Farrar, alluding to Tertullian. This is true, but it does not affect my argument.

silence, Prof. Swete has to suppose that the story of the virgin-birth was kept secret until after Paul's death. He is doubtful whether it was even contained in the first edition or draft of Matthew's Gospel. As to Luke's Gospel, I cannot agree with Mr. Badham and others, that the writer of it knew of or intended to convey any such story in his early chapters. He nowhere says that Mary was still a virgin when she bore Jesus. The angel's words (Luke i. 31), "Thou shalt conceive," imply no such thing, seeing that they are spoken to a virgin who, as the narrative says (v. 27), is about to become the wife of Joseph, of the house of David. It was an age in which every betrothed maiden aspired to be mother of the Messiah; and the angel's words in the very next verse (32), "The Lord God shall give unto him the throne of his father David," imply that Joseph was to be the father of the child. At Luke's Gospel, however, as at Matthew's, the orthodox and "deliberate corrector" has been at work. For in Luke ii. 5, the revisers of our version have as usual chosen the least ancient but most orthodox reading, and render: "to enrol himself with Mary, who was betrothed to him." But the Old Latin and the New Syriac, along with other very old sources, read: "with Mary, his wife." The Christians of the third and fourth century prated much of the sacredness of their Scriptures; but truly they were always ready to "deliberately correct" the text in order to edge in a belief which, like this of the miraculous conception, had invaded their Church.

Archdeacon Farrar's other argument is that we may as well retain the belief in the miraculous conception; for, if not, we are left with another miracle. Considering the fact that every birth is a practically insoluble miracle; considering the ancient question, "Canst thou tell how the bones grow in the womb of her that is with child?"—well, I think that even so exacting a critic as Prof. Huxley would be content to accept Archdeacon Farrar's "other miracle," seeing that it is one which happens every day.

With Prof. Sanday's commendation of Mr. Allen's masterly letter I fully concur; for I have no doubt that the New Syriac text of Matt. i. 18-25 comes nearer to the ultimate form of it than any other text we have. But Mr. Allen seems to think that, the more plain indications we have in our text of the natural fatherhood of Jesus, the better it is for the belief in the virgin-birth. Such an attitude seems to me to require an infallible Pope, armed with authority to dictate to us the belief in spite of the text. But I cannot think that Prof. Sanday is right in refusing to go all the way with Mr. Allen, and in propounding as the original text of Matt. i. 16 a mixed reading, which, in this context,* could only mean in English the following: "But Jacob begat Joseph, the husband of Mary, who begat Jesus, the so-called Christ." Nor is it necessary to suppose, as does Prof. Sanday, a dittography of the name Joseph in the passage: "Jacob begat Joseph, Joseph begat Jesus"; or an accidental omission, when the Old Latin and Old Syriac concur in

* It is inconceivable that, in verses 1-16, ἐγέννησεν should be used forty times in the sense of "begat," and then, in its forty-first use, mean "bore" or "brought forth," especially as, in the same chapter, the verb τίκτω is used three times to convey the sense of "bringing forth" as a mother. It is true that γεννάω is used in the active twice in Luke in this sense; but Luke more generally uses τίκτω, and the writer of Matthew, I believe, never uses γεννάω in the active of the mother. The Old Latin Version in the same way uses "genuit" forty-one times in Matt. i., and "pario" three times; and its author, as Mr. Charles has pointed out, understood ἐγέννησεν of the father alone, and not of the mother.

omitting from verse 25 the words "knew her not till." Why frame hypotheses in order to introduce miracles into a straightforward text where there are none? What we need in Biblical criticism is to get rid of these "cycles and epicycles." If the miraculous in events were the first and most probable, and the natural and ordinary only secondary and least probable, then there would be much to say for such hypotheses, and also for Mr. Charles's attempt to get rid of Matt. i. 1-16. But things are otherwise arranged in our world.

Nor is Prof. Sanday quite fair to the New Syriac when he says that, in verse 25, it supplies a masculine subject in its rendering, "he called." Syriac idiom only admits of saying either "he-called" or "she-called," not of "called" simply; for the gender of the agent is part and parcel of the Syriac verb, third person singular. If, then, the translator rendered ἐκάλεσεν by "he-called" rather than by "she-called," he can only have done so because that was the sense which best suited the general drift of the whole passage, as he understood it. But why did he so understand it, unless he inherited from the Greek the other naturalistic readings. Therefore, the rendering "he called" in verse 25 is far from implying, as Prof. Sanday thinks, that those other readings are inventions of a non-orthodox Syriac translator or scribe. And if the words "he knew her not till" were omitted in verse 25, in order to safeguard the ἀκαταργησία of Mary—as Mr. White suggests, and Prof. Sanday thinks may have been the case—then the new text is one which has already suffered by Encratite revision, and the supposition that the naturalistic readings in it are secondary and not primary becomes absurd.

In conclusion, let me speak of the use of the terms orthodox and unorthodox in this discussion. I have used them in a conventional sense, merely in order to be clear, and not because they mean anything more to me than conformable or the reverse to the decisions of the Nicene and subsequent Councils. Let no one, however, suppose that these terms had such a sense within the Apostolic age itself, or for many generations afterwards. Justin Martyr was conscious that many Christians repudiated the belief in the virgin birth; but he never denied to them the name of Christian nor dreamed of excluding them from the Church. He only blamed them for not accepting the prophecy of Isaiah: "A virgin shall conceive," &c.; on which alone, it would seem, and not on any historical evidence, he based his own belief. In the Apostolic age no convert was asked to believe this dogma, any more than that of the Trinity. It is, therefore, a projection into the first century of ideas peculiar to the fourth, to say, as Prof. Harris says, and Archdeacon Farrar repeats—that "there was unorthodoxy near the source." The truth about Cerinthus and the Adoptionists is this: that beliefs which afterwards invaded the whole Church had in their day been scarcely heard of, or were only sectionally held. There can be no doubt that this particular dogma of the miraculous conception was against the prevailing belief of the earliest Church as reflected in the New Testament at large: the true analogue in the Apostolic age of those who to-day stickle for so-called orthodoxy, and (like Lord Halifax) deny the name of Christian to Unitarians, was the Judaizing believer who insisted on circumcision, and was particular about meats and drinks.

F. C. CONYBEARE.

Nottingham: Jan. 12, 1895.

None of your contributors, so far as I have observed, while touching on the ambiguous ἐκάλεσεν (Cur. "she called," Sin. "he called") in Matt. i. 25, has mentioned Dr. Nestle's instruc-

tive article on the subject in the *Expositor* for February, 1894.

Mrs. Lewis alone has pointed out—and perhaps she did not sufficiently develop—the fact that Matt. i. 18a, when compared with v. 1 (βίβλος γενέσεως Ἰησοῦ Χριστοῦ . . . Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν), not only presupposes but limits and qualifies the statements of the preceding genealogy, as if explaining in what sense a document already current could be accepted. If we might adopt the reading γέννησις, which Dean Burgon, I think, preferred on grounds of patristic interpretation, we should have an antithesis to what may have been the original text of v. 16, ἰωσήφ . . . ἐγέννησεν Ἰησοῦν.

Probably a good many readers besides myself have wondered whether New Testament critics are not too ready to assume the integrity of the "purest transmitted text," and to apply the conception of a standard text, embodied in a hypothetical autograph, to sundry books of composite origin and gradual growth, which incorporate documents and traditions that had once an independent circulation, and were at least in part derived, perhaps by several confluent or divergent channels, from Aramaic and even Hebrew originals.

May not the word εὐδοκίας, in Luke ii. 14, be a gloss added to the angelic hymn? which would run better as follows:

Δόξα ἐν ὑψίστοις θεῷ
καὶ ἐπὶ γῆς εὐρήνη ἐν ἀνθρώποις.

A motive for the supposed addition may be found in Luke xii. 51. Cf. Origen's Homily translated by Jerome:

"Si scriptum esset super terram pax et hucusque esset finita sententia, recte quaestio nasceretur: nunc vero in eo quod additum est, hoc est quod post pacem dicitur, in hominibus bonae voluntatis, solvit quaestionem," &c. (Westcott and Hort, Ap. in loc.).

The reading ἐν ἀνθρώποις εὐδοκίας may be illustrated from a note on a different subject in Deutsch (*Literary Remains*, art. "Islam," p. 91):

"Thy will be done in Heaven; grant peace to them that fear Thee on earth; and whatever pleaseth Thee, do. Blessed art Thou, O Lord, who hearest Prayer"—is the formula suggested by the Talmud for the hours of mental distraction or peril." [The italics are my own.]

Compare also "The men of thy peace" in Jer. xxxviii. 22; i.e., those who enjoyed the especial favour and protection (the Anglo-Saxon *mund* or *grith*) of the earthly, as here of the heavenly, sovereign; and were bound to him by reciprocal obligations.

The hymn has a curious parallel in the words of the Chinese classic, quoted by Mr. A. J. Little (*Through the Yang-tse Gorges*, 1888, p. 41): "Above is fulfilled the decree of heaven, and below the laws of earth, and in the midst the harmony of man joins in."

GREY HUBERT SKIPWITH.

THE BOOK OF MULLING.

Edinburgh: Jan. 3, 1895.

It may interest some of your readers to learn that I have succeeded, after considerable labour, in deciphering the greater part of the two "inscriptions" on the verso of the last leaf of the Book of Mulling, imperfectly described by Westwood (*Pal. Sac. Irish Biblical MSS.*, pl. ii., p. 4). A paper on the subject which I communicated a few weeks ago to the Society of Antiquaries of Scotland will appear in due course in the *Proceedings* of that society; but a few of the results at which I have arrived may be briefly indicated.

The page contains (I.) a liturgical fragment, and underneath it (II.) a circular device. I shall take these in order.

I. In giving my restoration of the former, I italicise letters which are not distinct enough to be read with entire confidence, and enclose in square brackets those which I have supplied conjecturally. It has also been necessary to expand one or two of the abbreviations.

A line or so is illegible, and then we have—

..... ~ Magnificat.
[No. rs. m. Benedictus usq; ioh[annem baptizā]
[poursore dñi] Uidens autem ihs turbas ascendit t
mo...m d. e. o. XPS illu[m] conici
[dead I] memoria etna Patricius epis orat
[pro nobis omnibus] ut deleantur protinus peccata
[que cōmisimus] INuitiata quod feramus pen
[ora Exaudi conr]icis peccata plurima.—
[Maiesta]t[em]q; imensam corici dead et conzia
[ria].....[u]sq; i finem. Credo i dñi pat
[noster Libera]..~

This, for reasons which cannot be stated very shortly, I believe to be an outline of a daily office used night and morning in the monastery of St. Molling of Ferns at the beginning of the ninth century. The parts of which it is composed (after some illegible matter at the beginning) appear to have been as follows:

1. The Song of the B.V.M. ("Magnificat").
2. ?
3. Stanzas 4, 5, 6, of the Hymn of St. Columba ("Noli Pater," *Liber Hymnorum*, p. 262).
4. A lection from the beginning of St. Matt. v., followed possibly by a formula not yet identified.
5. The last three stanzas of the Hymn of St. Secundinus ("Audite omnes," *L. H.*, p. 21).
- 6, 7. Two stanzas supplementary to this hymn ("In memoria" and "Patricius episcopus," *L. H.*, p. 23).
8. The last three stanzas of the Hymn of Cummain Fota ("Celebra Juda," *L. H.*, p. 80).
9. The antiphon "Exaudi nos" (*L. H.*, p. 80).
10. The last three stanzas of the Hymn of St. Hilary of Poitiers ("Ymnum dicat," *L. H.*, p. 151), the doxology at the end being reckoned as a stanza.
11. A stanza supplementary to this hymn.
12. The Apostles' Creed.
13. The Lord's Prayer.
14. The Embolismus.

The curious custom of repeating three (usually the last three) stanzas as a kind of equivalent for an entire poem, which we find exemplified in this office, is illustrated by the preface to the Hymn of Secundinus, preserved in the Leabhar Breac and in the Franciscan copy of the Book of Hymns (*L. H.*, p. 33; Stokes's *Tripartite Life*, p. 382); by the preface to the Hymn of Uthan (*L. H.*, p. 60); and by the use of this hymn in the office preserved in the ancient Psalter at Basle (A. vii. 3), where it is referred to by what the scholiast tells us was originally the first line of its third last stanza.

II. *The Circular Device.*—Of this a diagram will be given in the *Proceedings* of the Society of Antiquaries of Scotland. It consists of two concentric circles, whose diameters measure 4.2 and 3.6 centimetres respectively, and which are divided into quadrants by pairs of crosses placed outside the outer circle. These crosses come in the lines of writing of two inscriptions by which the outer circle is surrounded, by the inner of which their position is defined (as will be seen below, l. 2) as N.E., N.W., &c. In the outer inscription (l. 1 below) the cardinal points are marked midway between the crosses. Inside the inner circle are six horizontal lines of writing (numbered 3-8 below). The cross at the beginning of the first of these is between the circles, and (whether by accident or design I know not) nearly due east of their common

centre. The following is a transcript, with translation, of the writing:

1. + cross maire [ande]s + matt aniar
+ cross [io]han [h]uait + cross lu[c.]
[anoi]r.
2. [ano]irdes + cross heremio et aniar des
+ daniel et aniar taid + [cross.....a]-
n[o]ir huaid + cross [.....].
3. + [c]ros i spirtu [n]oib.
4. danaib +
5. oniglu[m]amicis.
6. U...
7. + [c]rist conaapstalaib.
8. ...h.s.

Translation.

1. + cross of Mark South + Matthew West + Cross of John North + cross of Luke East.
2. On the South East + cross of Jeremiah and on the South West + Daniel and on the North West + [cross of ...] on the North East + cross of [....].
3. + cross of the Holy Spirit.
4. with gifts +.
- 5, 6, 8 ?
7. + Christ with his apostles.

The marking of the positions of the outer pairs of crosses as N.W., &c., and the indication of the cardinal points, seem to show that the device is a map or plan. Of what it is not so easy to say. A conjecture of Mr. Olden, that it represents the *civitas* of St. Molling, the crosses marking the sites of the monastic buildings, has a good deal to recommend it; but I should be thankful to receive suggestions on this point.

The parallelism suggested in the drawing between the four Evangelists and certain Old Testament worthies, apparently the four Greater Prophets, is worthy of remark. It is quite in keeping with the well-known practice of pairing together saints of the Universal Church and prominent Irish ecclesiastics, who were considered to be "of one manner of life."

The interest of this device is sufficiently obvious. The importance of the fragment preserved on the upper part of the page is scarcely less. Daily monastic offices of the Celtic Church (if I am right in supposing it to be such) are, to say the least, rare. These few lines give us some conception of the character of such offices; they reveal to us the practice of the partial recitation of *loricas*, to which allusion has been made; and, finally, they testify to the use made of the *Liber Hymnorum*, probably a century or two before either of the MSS. of this collection now extant was written.

H. J. LAWLER.

THE PRESENT STATE OF THE QUESTION OF POPULAR TALES.

St. Andrews: Jan. 6, 1895.

M. Cosquin has kindly sent me his essay *Les Contes Populaires: Dernier Etat de la Question*, (Paris: Boullion). As this pamphlet contains some remarks on my own notions, perhaps I may be allowed to make a brief reply on a subject of interest to folk-lorists, so far as the general question goes. M. Cosquin says that the anthropological interpreters deal with "men more or less degenerate . . . savages," whom I (A. L.) treat as "primitifs." I have often said that of *primitifs* I know nothing. Savages may descend from apes or from angels: I offer no opinion. I only say that we all come either from "savages" or from men who adopted many savage ideas and manners. Granting (for the sake of argument) the presence of savage ideas, how did they come to group themselves spontaneously into the same *cadres* as of "Puss and Boots," or "Cinder-

ella"? *Distinguo*. The *cadre* is not always "identical," as anyone may see in Miss Cox's *Cinderella*. We have male as well as female Cinderellas. We have different openings, different events, different conclusions. What remains fixed is the idea of a friendly animal (as a rule) who protects and aids a boy or girl. Many savages believe in such animals, like the Manitous of the Red Indians. Thus many tales of such animals would arise (story-telling being natural to man). Where the *cadre*, the sequence and character of incidents, is "identical," then I suppose that the story has been "transmitted." At one time, as M. Cosquin says, I thought "wits might jump" to an identical tale; now, thanks to critics and reflection I prefer the *vera causa* of transmission to the hypothesis of coincidence: that is, when the tales are identical, or nearly so. Whether the Kaffir and Sonthal Cinderellas were borrowed or not, I do not pretend to know. I now say "much is due to transmission, something to identity of fancy," instead of *vice versa*. M. Cosquin describes this as a "elegant pirouette"; I am glad it is "elegant," and thankful that criticism and reflection can make me pirouette at all. Would that some elderly mythologists were equally agile! But I cannot gratify M. Cosquin by attributing "nothing to the imagination of primitive men": that is, of men in the savage and barbaric condition. All the wild incidents—talking beasts, cannibalism, magic—come (in my opinion) from no other source, except in cases of later imitation. On this point I am with Fontenelle and Sainte Beuve.

As to place of origin, I still do not expect to find it. M. Cosquin asks me whether the older tales, which existed in Europe before the ascertained mediæval and Islamite importation of Indian tales, were like or unlike the new comers? I can only refer him to the *Märchen* themselves—in the *Odyssey*, the *Cyclic* fragments, the Homeric and Pindaric Scholiasts, and other Greek remains. These *Märchen* were in Europe at a date not lower than 800 B.C. for many of them. M. Cosquin, of course, can prove no connexion with India for these, or for the Egyptian tales in M. Maspero's collection, about which he here says nothing. Are these stories like, or not like, the Indo-European stories of comparatively recent importation? He can read the Greek, and may judge for himself. I note with pleasure that M. Cosquin, since 1888, has found two grateful beasts in Indian "Puss and Boots" tales. In the one form previously known the jackal was not a grateful beast. The "moral" is still to seek in all three Indian cases; but, even if it is found, as all men have attributed all human qualities to beasts, I see nothing specially Indian. And, if a specially Buddhistic moral is found in India, how does that bear on the question? If it is not found there, it ought to be. The idea, that "beasts are more grateful than men," might occur to a moralist with a dog, anywhere in the wide world: to any moralist, Lord Byron, for example. Yet, so far, in the case of "Puss and Boots," the "Buddhistic" moral is found elsewhere, and not in India!

A. LANG.

"HEY NONNY NO!"

Faversham: Dec. 29, 1894.

The burden of the pleasant song in "As You Like It," V., iii.:

"It was a lover and his lass
(With a hey! and a ho! and a hey-nonino!),"

seems to have thrown back to some *noël* or carol of Central France. Lucas le Moigne, a

sixteenth century bard of Poitou, had this refrain to one of his noëls:

"Mès où s'en est allé?
(Nau, nau, et nollet nau!)
Viendrait-il point ceste année?
(Nau, nau!)"

Nau and *nô* are forms of *noël* in the Berry patois. Lalanne's glossary of the patois of Poitou says *nau* belongs to the departments of Vienne, Deux-Sèvres, and Vendée; and that *naulet* is the name for a little cake in the form of a child which is made at Noël in Vendée, Deux-Sèvres, and the canton of Bressuire. He also cites the term "le naulet de Noël" from a manuscript of Poitou dated in 1500.

Thus, if Lucas le Moigne's burden of *nollet nau* may be equated with Shakspeare's burden of "nonino," this last might be considered as traced home. Roquefort gave from some manuscript "Anciens Noël's" (printed, I think, since his date of 1808):

"... allons chanter Nau!
Au Sainet Nau chanteray.
Nau, nau, nau!"

The universality of the burden, chorus, or refrain would explain its use in three of Shakspeare's songs—that above quoted, that in "Much Ado," II., iii.:

"And be you blithe and bonny,
Converting all your sounds of woe
Into hey nonny nonny!"

and that of Ophelia's melancholia in "Hamlet," IV., v.:

"Hey no[u] nonny, nonny hey nonny."

Edgar's gibberish in "Lear" III., iv.: "Mun ha [must have?] no nonny," can scarcely be worked with.

Of course, none of the three Shakspearean songs has any connexion with Christmas carolling; but it is well-known that "Noël! Noël!" was the cry at all important feasts, and there were notably four great Noël's or *nataux*: Christmas, Easter, Pentecost, and Allhallows.

JOHN O'NEILL.

[Since this letter was in type, we regret to learn that our correspondent has died. He was a very learned man, and had, we believe, spent great part of his life in France. In 1893, he published a work on cosmic mythology and symbolism, entitled *Night of the Gods* (Quaritch), which he hoped to continue in subsequent volumes.—ED. ACADEMY.]

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Jan. 20, 4 p.m. Sunday Lecture: "The Great Ice Age from a Meteorological Point of View," by Mr. Arthur W. Claydon.

7.30 p.m. Ethical: "Right and Wrong in Propagandist Work," by Miss Dendy.

MONDAY, Jan. 21, 4.30 p.m. Victoria Institute: "Australian Flora."

5 p.m. London Institution: "Comets," by Sir Robert Ball.

8 p.m. Royal Academy: "The Development of Italian Art," V., by Mr. J. E. Hodgson.

8 p.m. Society of Arts: Cantor Lecture, "The Arc Light," II., by Prof. Silvanus Thompson.

8 p.m. Aristotelian: "Bacon's Doctrine of Forms," by Mr. R. J. Eyle.

TUESDAY, Jan. 22, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," II., by Mr. C. Stewart.

4 p.m. Geographical: "Terrestrial Magnetism," by Prof. A. W. Rüchker.

4.30 p.m. Society of Arts: "Russian Armenia and the Prospects for British Trade," by Dr. A. Markoff.

8 p.m. Civil Engineers: Discussion, "Mountain Railways," "Boiler Explosions," by Mr. W. H. Fowler.

WEDNESDAY, Jan. 23, 5 p.m. Hellenic: "The Mythology of the *Bacchæ*," by Mr. C. G. Rafter.

8 p.m. Geological: "Carrick Fell: a Study in the Variation of Igneous Rock-masses—II., the Carrick Fell Granophyre," III., the Grainigill Gneiss," by Mr. Alfred Harker; "The Geology of the Country around Fishguard (Pembrokeshire)," by Mr. F. R. Cowper Reed; "The Mean Radial Variation of the Globe," by Mr. J. Logan Lobley.

8 p.m. Society of Arts: "Tea," by Mr. A. G. Stanton.

THURSDAY, Jan. 24, 3 p.m. Royal Institution: "Four English Humorists of the Nineteenth Century," II., by Mr. W. S. Lilly.

6 p.m. London Institution: "Utopias, Ancient and Modern," by Prof. Shuttleworth.

8 p.m. Royal Academy: "The Development of Italian Art," VI., by Mr. J. E. Hodgson.

8 p.m. Electrical Engineers: "The Origin and Development of the Telephone Switch Bands," by Mr. J. E. Kingsbury.

8.30 p.m. Antiquaries.

FRIDAY, Jan. 25, 5 p.m. Physical: "Tests of Glow Lamps," by Prof. Ayrton and Mr. Medley; "The Temperature of Water at its Maximum Density," by Prof. Anderson and Mr. McClelland.

8 p.m. Civil Engineers: Students' Meeting: "The Strength of Large Graving-Docks," by Mr. F. E. Wentworth-Shield.

9 p.m. Royal Institution: "The Nile," by Sir Colin Scott-Moncrieff.

SATURDAY, Jan. 26, 3 p.m. Royal Institution: "Stained Glass Windows and Painted Glass," II., by Mr. Lewis F. Day.

8.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

An Essay concerning Human Understanding. By John Locke. Collated and Annotated, with Prolegomena, Biographical, Critical, and Historical, by Archibald Campbell Fraser. (Oxford: Clarendon Press.)

IN this edition of Locke's famous Essay, the delegates of the Clarendon Press have made a very useful addition to their set of English philosophical classics, critically edited by the most competent authors. Locke's name was the most serious omission in a list which already included the chief writings of Bacon and Hume, and the complete works of Butler and Berkeley. Prof. Fraser, to whom we owe the first collected edition of the works of the Bishop of Cloyne, has already proved his unrivalled acquaintance with the life and works of Berkeley's great predecessor, in the excellent *Life of Locke* which appeared in 1890, two centuries exactly after the publication of the Essay, as one of Blackwood's "Philosophical Classics." We had hoped, in spite of the warning then expressed, that he would find it possible to assemble and correct the scattered and disfigured writings of Locke. He has not done this; but he has produced the best, nay, the only good edition of the great work of which the whole English empirical philosophy is the outgrowth.

At last we can read Locke's Essay in an accurate text, prefaced by Prolegomena of reasonable length and lucid order, annotated with discretion and reserve, and completed by a twofold index—to text and notes. The labour bestowed will be appreciated at its full worth by those who have suffered from the innumerable misprints which disfigure most of the old editions, and add to the difficulty of interpreting, by the unaided study of his text, an author careless to a fault of verbal consistency and literary finish. Locke, like the majority of his countrymen who have attempted philosophy, was not a philosopher by profession, but a man of affairs, mainly concerned, even when he theorised, with practical issues. But, unlike most of the bishops, lawyers, politicians, men of science, and men of fashion, who have occupied themselves with speculation, Locke was not even a practised man of letters. He commenced author in his fifty-fifth year:

"It is a very odd thing," he wrote, four years before the publication of the Essay, "that I did get the reputation of no small writer

without having done anything for it; for I think two or three verses of mine, published without my name to them, have not gained me my reputation. Bating these, I do solemnly protest in the presence of God that I am not the author, not only of any libel, but not any pamphlet or treatise whatsoever, good, bad, or indifferent."

It is true that the main subject of the Essay, the limits of human knowledge, had engaged his thoughts and been the matter of discussion between Locke and his friends for a long period, as is proved by the commonplace books, which date from the time of his residence in London, after he had quitted Christ Church, and before his continental travels. The Essay even exists in germ in an interesting fragment, quoted in the *Prolegomena*, commencing "Sic cogitavit, de Intellectu Humano, Johannes Locke, anno 1671." But, giving due praise to Locke for the caution and patience with which he kept his meditations so long to ripen, we must regret that he did not expend more pains on planning the whole, and carrying out the parts. He is fully aware of the bad results of this "discontinued way of writing." He speaks of the Essay as

"begun by chance; continued by intreaty; written by incoherent parcels; and after long intervals of neglect, resumed again as my humour or occasions permitted. . . . I will not deny, but possibly it might be reduced to a narrower compass than it is, and that some parts of it might be contracted, the way it has been writ in, by catches, and many long intervals of interruption, being apt to cause some repetitions. But, to confess the truth, I am now too lazy, or too busy, to make it shorter."

With this ingenuous avowal every reader of the Essay must agree. Every section of it abounds in repetitions, digressions, contradictions, which could have been avoided by taking pains. Its defects preclude it from any claim to literary excellence. Whether they are equally fatal to its philosophical value, is a question to which widely different answers have been given. For every careful student of the Essay must do for himself what Locke was "too lazy, or too busy" to do. He must endeavour to piece together incoherent chapters into a continuous and, if possible, consistent whole. The result will depend partly on the student's temper and partly on his philosophical convictions.

The Essay has, in fact, from the time of its first appearance been subjected to the most diverse interpretations. Locke himself spent much of his remaining life, in his quiet home at Oates, the residence of Cudworth's daughter, Lady Masham, in controversies with the Bishop of Worcester, Dr. Norris of Bemerton, and others, on disputed passages of the Essay, chiefly as regards their religious orthodoxy. From Leibnitz, the most distinguished of its early critics, through the encyclopaedists, the Scotch "common-sense" philosophers, the "association" school, the French spiritualists, the German rationalists, the pendulum has gone on swinging. It reached the one extreme in Green's hostile and unsparing criticism, contained in his Introduction to Hume. It has not yet reached the opposite limit, though it seems in the present

criticism to have already passed by a little, a very little, the mean of exact impartiality.

Prof. Fraser has endeavoured to bring into prominence the main design and structure of the Essay, without dwelling much on the tangles and ambiguities which obscure them. It is a fairer method of criticism thus to present the author at his best, to save him from his own shortcomings, and then to estimate the permanent value of his most important teaching, than to begin by exposing his inconsistency in a multitude of details, and to go on finding fault with the parts, till an impression is created that the whole is worthless. It is but just to let us see the body before it is torn limb from limb. It may have been unshapely and ill-proportioned; but, at least, the members which look so mean and ragged, when severed from the frame and laid bare to the gaze of the anatomist, had a certain dignity and meaning in their vital relation to an organic whole. Prof. Fraser has recognised this so fully that anyone who rested content with his reconstruction of Locke's doctrine, and did not proceed to read the Essay itself, might regard the charges of inconsistency and discursiveness as wanton and unfounded. Locke gains too much by condensation. Stripped of his agreeable speculations about the intelligence of angels, the nominal essences of drills and changelings, and the solubility of gold in *aqua regia*, he is a less entertaining, but a more plausible, philosopher.

The main topics of the Essay are admirably presented in a summary, arranged under eight heads, in a logical order. First comes the definition of Knowledge, which Locke himself reserved for the Fourth Book of the Essay. Human knowledge being defined as "perception of connexion or repugnancy, of agreement or disagreement, between ideas," it follows that there are three elements to be discussed: first, "ideas"; secondly, their connexion or repugnancy; thirdly, our perception of the same: to each of these accordingly a section is devoted. We then examine human knowledge of real existences: self, God, and outward things; and here the "plain, historical method" is sorely tried, and found wanting. We pass to the "knowledge of ideas, as co-existing attributes and powers of real existences" — a heading which might have been more felicitously worded. Here we think that Prof. Fraser has not sufficiently called attention to the inextricable confusion between "ideas" of our minds and "qualities" of things, occasioned by Locke's careless use of terms, and the unintentional equivocations which cut away the very foundations of his argument. In the next division, "human knowledge of ideas in their abstract relations," illustrated by pure mathematics and by abstract ethics, we find the small amount of human knowledge which on Locke's principles can be considered certain; and in the final section we are led to the practical conclusion of the whole matter, that we must put up with "faith," and that, in the words of Butler, the theological exponent of Locke's philosophy, who added the episcopal sanction to its compromises and assumptions, "probability is the guide of life."

Prof. Fraser's Introduction claims, with justice, to be not only "expository," but "critical" as well. He shows again and again how incompetent was Locke's "plain, historical method" to deal with the highest metaphysical abstractions—substance, for instance, or causality; how apt he was, for want of anything like "criticism," in the Kantian, or even in the Socratic, sense, to make the largest assumptions in a light, irresponsible way; he proves, to take a definite instance, how inadequate and how illogically sustained was Locke's apprehension of the nature of God, and how irrelevant was his refutation of "innate ideas." Yet he dissents (without, in our opinion, sufficient justification) from the common view, which finds in Hume's avowed scepticism the legitimate *reductio ad absurdum* of Locke's empiricism. Green was wrong, Prof. Fraser contends, when he made Locke say that knowledge begins with simple ideas, or sensations taken in isolation. The deliberate definition of knowledge, which we have quoted, is quite opposed, no doubt, to such an interpretation, even if single expressions may be found in the Essay which countenance it. But what Green was talking about, it is only fair to observe, was not knowledge, but the beginning of intelligence, a much more elementary matter.

Prof. Fraser makes a more valuable observation on the fundamental difference between Locke and Hume on the subject of the association of ideas:

"By Locke, 'association,' as illustrated in the 'history' of ideas, is introduced, not as the ultimate explanation of human understanding, but as an explanation of many of its illusions and prejudices; whereas Hume, and his English and French successors, bring in custom or association to explain all 'assurance of any real existence and matter of fact, beyond the present testimony of the senses, and the records of memory,' if not the very testimony of sense and memory itself."

But these two points, though important, are less vital than the fundamental assumption, that a "mind," so little characterised by Locke that we scarcely miss it when it is annihilated by Hume, is capable of playing a double part, actively observing, and then reflecting on, its own passive states, and so discovering how "something, we know not what," mysteriously makes "impressions" on a receptacle so blank that it has not even the quality of receptivity. Scepticism was the inevitable outcome of a more penetrating examination than Locke chose to undertake of a "mind" so impossibly constituted. It is well to remember, if we are tempted to blame Locke for the labyrinth, where empirical psychology will leave us wandering without a clue, that he is very unpretending, and that most of his practical conclusions repose on a humble faith in the goodness of Providence, on which he does not presume too far. He is no metaphysician; and to the majority of Englishmen, who do very well without metaphysic, that seems no drawback. But it is possible to think differently.

CAMPBELL DODGSON.

I-TSING'S RECORD OF INDIA IN THE SEVENTH CENTURY.

MR. J. TAKAKUSU, a Japanese gentleman who recently took his degree at Oxford, is preparing a complete translation of I-tsing's Description of India and the Malay Islands, written towards the end of the seventh century.

I-tsing was a Chinese Buddhist priest and an able scholar. He started for India soon after the death of his famous predecessor, Hiuen Tshang, of whom we know so much through his invaluable *Si-yu-ki*, "The Record of the Western Kingdom," which was first translated by Stanislas Julien. I-tsing's book has never been translated in full, though many notices of it have been published by various scholars. It is called *Nan-hai-ki-kuei Nei-fa-chuan*, "A Record of the Inner Law or Doctrine sent home from the Southern Sea." The author wrote it while staying in a town called Sribohya in Sumatra, the islands lying off the Malay Peninsula being then known as the islands of the Southern Sea. Stanislas Julien used it in his *Méthode pour déchiffrer et transcrire les Noms Sanskrits qui se rencontrent dans les Livres Chinois* (1861). But Prof. Max Müller was the first to recognise its importance: his earliest notice appeared in the ACADEMY for September 25 and October 2, 1880; the next in the *Indian Antiquary* for December, 1880; and a portion of the translation prepared by the late K. Kasawara, a Japanese Buddhist and a pupil of Prof. Max Müller, was published in *India, What can It Teach Us?* Two chapters, translated into French by a Japanese Buddhist, R. Fujishima, appeared in the *Journal Asiatique* for 1888. The Rev. S. Beal gave a short abstract in his *Life of Hiuen Tsang* (1888), p. xxxv., where he says:

"So far are given the headings of this most important but obscure work. It is to be hoped that the promised translation of the Japanese scholar [Mr. Kasawara] may soon appear. The contents of the various chapters, as I have summarised them for my own reference, show me that the book, when clearly translated, will shed an unexpected light on many dark passages of Indian history."

Unfortunately, Mr. Kasawara died in July, 1883. He had left the MS. of his translation of some portion of I-tsing's Record with Prof. Max Müller, who later on handed it over to another Japanese pupil of his, Mr. Takakusu. Though the latter is not a Buddhist, nor even connected with any of the Buddhist institutions of Japan, he has for many years studied Buddhist literature, particularly Sanskrit texts, and has devoted his leisure at Oxford to the translation of I-tsing's book. He has finished translating the text itself, and is now engaged in annotating difficult passages.

The general subject of I-tsing's Record is a minute description of monastic life and disciplinary rules, as he had himself observed in India. Mingled with this we have incidental information on geography, chronology, and sacred and secular literature. The author compares the Indian practices with those of the islands of the Southern Sea, where Buddhism seems to have reached its climax at this time, more than a century after the beginning of the Hindu emigration to Java in A.D. 500. He compares, also, many religious rites with those of China; and these, though they may not be of general interest, will prove very useful for the history of the ancient Buddhism of India before the great persecution under Kumāra Bhatta, circa A.D. 750. For students of Chinese Buddhism the work is indispensable; while the chapters describing grammatical studies in India cannot fail to interest Sanskrit scholars and students of Indian history.

Mr. Takakusu hopes to clear up many of the difficulties in the text, by adding notes on geographical and chronological questions. He

has been fortunate in securing four different editions, besides a text with a copious commentary in MS. written by Kasyapa Jiun, a Japanese Buddhist, in A.D. 1758. The discovery of this commentary has proved a great help, though it reached him too late to be utilised for the first three volumes. The work consists altogether of four volumes, subdivided into forty chapters, besides a long introduction.

The Travels of Fa-Hien, the first of the Chinese pilgrims to India, extend from 399 to 414 A.D.; those of Hsien Tshang from 629 to 645 A.D.; while I-tsing's Record covers a period of about twenty-five years, from A.D. 671-695.

SCIENCE NOTES.

MISS HESTER PENGELLY has in preparation a memoir of her late father, William Pengelly, F.R.S., the well-known geologist and antiquary, so many years resident at Torquay. She would feel greatly obliged to the numerous correspondents of her late father, or their representatives, who would entrust her with any of his letters. The originals will be promptly returned, as soon as they have been perused and the necessary extracts made. Prof. Bonney has kindly promised his valuable assistance, by supplying a summary of Mr. Pengelly's scientific work. All communications should be addressed to Miss H. Pengelly, Lamorna, Torquay.

NEXT week Messrs. Macmillan & Co. will issue a Memoir of Sir Andrew Crombie Ramsay, by Sir Archibald Geikie, Director-General of the Geological Survey of Great Britain and Ireland. The author explains that for many years Sir Andrew and he were bound together by the closest ties of scientific work and of unbroken friendship. "It has been, therefore," he says, "a true labour of love to put together this little memorial of him." Sir Andrew Ramsay's work as a geologist is fully discussed; and an effort has also been made "to show something of that bright sunny spirit which endeared him to all who came within his influence." Portraits are given of the subject of the biography, and of a dozen of his geological associates.

MESSRS. W. H. ALLEN & Co. will publish next Monday a new volume of their "Naturalists' Library," dealing with *British Mammals*, by Mr. R. Lydekker, with coloured plates of all the species except the very commonest.

At a technical meeting of the Royal Geographical Society, to be held in the map-room on Tuesday next, at 4 p.m., Prof. A. W. Rücker will read a paper on "Terrestrial Magnetism."

In connexion with the Sunday Lecture Society, Mr. Arthur W. Clayden will deliver a lecture at St. George's Hall, Langham-place, on Sunday next, at 4 p.m., on "The Great Ice Age from a Meteorological Point of View," illustrated by the oxy-hydrogen lantern.

THE following is the list of grants made by the Chemical Society from its research fund during the past year:—£20 to Mr. A. Hutchinson, for experiments on the reduction of benzenoid amides; £50 to Prof. Perkin, for continuation of his researches on closed carbon chains; £5 to Messrs. Linder and Picton, for continuation of researches on grades of solution; £5 to Dr. Laycock, for further examination of the products of distillation of bran with lime; £10 to Dr. Matthews, for the continuation of his investigation of benzene hexachlorides and allied compounds; £10 to Dr. Colman, for the study of α - and β -amido-fatty acids.

MR. WILLIAM HUNTER BAILLIE has presented to the Royal College of Surgeons portraits of John and William Hunter, John Hunter's clock, and two volumes of valuable autographs.

PHILOLOGY NOTES.

THE Rev. Wentworth Webster has reprinted from some local serial (Bayonne: Lamaignère) a paper entitled "De quelques Travaux sur le Basque faits par des Etrangers pendant les Années 1892-4." He begins by calling attention to the revival of interest in Basque which has characterised the last few years. He pays a deserved compliment to the Rev. Llewelyn Thomas for his edition, in the series of "Anecdota Oxoniensia," of the earliest translation of the Old Testament into Basque, made by Pierre d'Urte in the very beginning of last century; and he expresses the hope that d'Urte's Grammar and Dictionary may likewise find a publisher. He duly refers also to the early Catechism reprinted by Mr. E. Spencer Dodgson, and to the supplements to Vinson's Bibliography produced by the same industrious Bascophile. But the most curious contribution from England that he notices is drawn from the *Foreign Review and Continental Miscellany* for 1828, which preserves the text of some Basque dance-songs, suppressed at the time by the press censor of St. Sebastian. With reference to ethnology, Mr. Webster insists upon two opinions he has expressed before: (1) that the conclusions of Broca are vitiated, through the fact of their being derived only from a collection of skulls at the cosmopolitan town of St. Jean de Luz; and (2) that the purest type of Basque, as represented by peasants in the remoter villages, is decidedly fair rather than dark.

REPORTS OF SOCIETIES.

VIKING CLUB.—(Friday, Jan. 11.)

WILLIAM MORRIS, Esq., vice-president, in the chair.—Dr. Eirikr Magnússon having been obliged to withdraw the paper he had promised, Mr. Albany F. Major, hon. sec., read a paper on "Survivals of the Asa Faith in Northern Folk-Lore."—Mr. Morris, in introducing the subject, remarked that no history was more complete, as history from one point of view, than popular mythology, because at the time when people were under the influence of superstition they had not learnt the art of lying, or, if they did lie, they did it so transparently that it was very easy to read between the lines and divide the true from the false. So they might say that folk-lore represented the "absolutely truthful lies," and was therefore in complete opposition to the ordinary newspaper article.—Mr. Major, after apologising for the fragmentary form in which his subject was presented, owing to the very short notice he had received, which had compelled him to confine his survey to a very small field, said that, though much of the ground he traversed would probably be found familiar, he, nevertheless, believed that some few of the points brought forward were new, and that, at any rate, the subject as a whole had not hitherto received from any English writer the attention it deserved. Taking first the Eddaic myth of the building of the burg of Asgard by a giant, he traced it through various stories of churches built by trolls in Norway, Sweden, and Denmark, to legends of buildings erected by the Devil in North Germany, the Netherlands, and other parts of Europe. He then pointed out that the name-guessing incident, on which some of these stories turn, reappears in marriage-tales of the Rumpelstilzkin type, of which an English variant, "Tom Tit Tot," is included in Mr. Jacobs's *English Fairy Tales*; and he suggested that these stories also might be derived from the Eddaic myth. Next, he compared the relations which existed in the mythology between Thor, the Thunder-God, and the giants with the relations shown in the folk-tales between various saints and others, and the trolls, dwarfs, and similar beings. In Norway and Sweden St. Olaf in particular seems to have stepped into the place and inherited the attributes of Thor in the mythology; and it was possible that the representation of this saint as a warrior trampling on a troll or dragon may have led to his identification with St. George, and to the adoption of the latter as the patron saint of England, for St. Olaf was closely con-

nected with English history, as the account of him in the *Heimskringla* shows, and churches dedicated to him are not uncommon in this country. The frequent occurrence of a dragon-slayer in English legend was adduced in support of this theory, and evidence mentioned of the former prevalence of Thor-worship in the land. Possibly, too, the banner of the Fighting Man—Harold's standard at Hastings—represented the warrior-saint Olaf. Thor's attributes as a Thunder-God, and their reappearance in the folk-tales recounting the dread which trolls and dwarfs had of thunder and of any loud noise, such as the sound of church bells or of drums, which recalled it, were next pointed out; and some incidents in the myth of Thor's journey to Jötunheim were traced in various English and other folk-tales, while the likeness between "Jack the Giant-Killer" and the stories about Thor was referred to as another striking instance of the survival of the Thor legend on English soil. Yet another instance has been recently referred to by the Rev. S. Baring-Gould, in the use of a folk-charm in which Thor, Odin and Loki figured in Lincolnshire so late as 1857 or 1858. The lecturer went on to trace the legend of "The Wild Huntsman" through its various forms in various parts of Northern Europe, in many of which a reference to Odin was perfectly clear. He ascribed its origin to the myth of the Valkyrie's battle ride. The connexion of the god Freyr and his sacred boar with Christmas observances, which had been pointed out by Dr. Karl Blind, was then alluded to; and two legends of Loki's capture by giants were given, whose influence can be traced in folk and fairy-tales. The belief that spirits haunted waterfalls and streams can also be traced in the Eddas. With regard to traditions which occur respecting a three-footed Hel, or Death-Horse, it was suggested that the eight-footed steed of Odin, King of Heaven, may have had its counterpart in the three-footed steed of Hela, Queen of the Nether World. The metal-working dwarfs of the Eddas again reappear in the fairy smiths of folk-lore, of whom the Wayland Smith of Berkshire tradition, introduced by Sir Walter Scott into *Kenilworth*, is an instance. He is identical with the Volundr of the Eddas, whom King Alfred was familiar with as "Weland." Instances were also quoted in which Jormungand, the mighty snake which surrounds the world, and Groth, the magic quern that grinds out whatever its possessor desires, have survived in later traditions, as well as of the persistent recurrence of the story found in "Beowulf," the first English epic, and of the legend of the Everlasting Fight. Finally, the belief in the power of shape-changing was briefly dealt with, and its re-appearance in tales of witchcraft, as well as in legends of nightmares and were-wolves, and stories of swan and seal maidens, pointed out. The swan-maidens of the Edda are Valkyries, from whom the fairies of the higher order, who mingle with men and preside over their destinies, appear to originate. Such are the fairy queens of romance, who intermarry with mortals, and the fairy god-mothers so familiar in nursery tales. A Valkyrie, Brynhild, in the *Volsunga Saga*, is probably the original of the Sleeping Beauty in the Wood. In summing up the result of his survey, the lecturer urged that, if his contentions were admitted, not only were the results very important to students of folk-lore; but it would appear that the myths of the Asa faith were more widely diffused and more generally known than had often been imagined, and it would also seem probable that many of the most remarkable features in it, which were usually ascribed to the influence of Christianity, had an independent origin.—Dr. Karl Blind said that Mr. Major had given many interesting and instructive cases of survivals of the ancient Germanic creed from the Scandinavian countries and North Germany. There were also a great many Roman Catholic legends in Germany in which such survivals appeared. This was, in a large measure, the result of the policy of the Roman Church, as exemplified in Pope Gregory's letter to Bishop Mellitus, bidding him to deal gently with the cherished beliefs of the Anglo-Saxons, so as to gradually lead them over to the new faith. In Germany there were legends of the Virgin Mary derived from the worship of Freia, and of St. Peter founded on that of Thunar or Donar, the Norse Thor, both of these cults having been deeply ingrained in the hearts of the Teutonic race. Again, while the Wild Huntsman was called Wod

in North Germany, he was also known as Wode, Wut, or Wota in Austria. In a Swabian tale the Wild Huntsman is called the "Neck," and he rides on a sea-born stallion. In another South German tale the hunt is preceded by a fish. The name of the "Neck," given to the Wild Huntsman, represents Wodan-Nikar, or Odin-Hnikar, in his quality as a sea-god. Swabian and kindred German tribes once dwelt near the Baltic, and gradually pushed their way up to the German highlands. Hence the remembrance to this day of Wodan as the "Neck," and hence the fish in the Wild Chase. The Wayland (in the Norse, Volundr) tale undoubtedly came into England with the Anglo-Saxons. There is still a "Wayland's Cave" in Southern England. In the Edda Volundr is not a Scandinavian, but a German, a captive in the North, who laments his being far from his home on the Rhine, where he had more gold. The Rhine once was a gold-carrying river, and is partly so even now, much money having formerly been coined from its washed sands. Sigurd, the Siegfried of the Nibelungen Lied, is also, according to the Edda, a German ruler on the Rhine, and near its banks the whole tragedy is enacted. If we can go by the Algonquin legends (as given by Mr. Charles Leland), there would seem to be even a trace, however faint, of a survival of the Odinic creed in North-Eastern America, which the Northmen had discovered five hundred years before Columbus. Some of the tales about Glooskap and Lox, as told now by the Micmacs and other Redskins, have been quoted as proofs, the name of Lox being referred to Loki. Eskimo, through whom the Redskins might have got such tales, formerly dwelt in those regions; at any rate, it is recorded in an Icelandic Saga concerning the discovery of the great Western land that the Northmen captured two native boys, presumably Eskimo, baptize them, and taught them the Norse tongue. For more than three hundred years the Northmen remained in that American land; and it is well known that when they had been converted they still respected the traditions of their ancient creed. Folk-tales have until now had a wonderful vitality; but there was much danger of their passing away at last from the people's mind. Care ought, therefore, to be taken to preserve them on account of their importance for our knowledge of a dim and distant past; and to this end such a society as the Folk-Lore Society does invaluable work.—Mr. W. F. Kirby said that it was curious to notice how the building story thins out as it goes southwards. At Revel, in Esthonia, it is Olaf himself who falls from the summit of the church when his wife calls out his name. At Cologne the architect is hurled from the top of the unfinished edifice by the Devil, whose plans he had appropriated. A little further south, at the castle of Rheingrafenstein, on the Nahe, the story assumes a particularly ludicrous form. The castle was built by the Devil on condition that he should have the first person who looked out of the window. So they dressed up a donkey in the priest's vestments, and pushed his cowed head out, when he was at once seized upon by the Devil in great glee. When the latter discovered the imposture, he hurled the donkey into the river in a rage, but vanished immediately, for he had accepted the offering, and the spell was broken. Mr. Kirby thought it unlikely that the olgry of St. Olaf was the origin of the standard of the Fighting Man at Senlac, only thirty-six years after St. Olaf's death; nevertheless, it may be mentioned that the great Abyssinian chief, Ras Michael, who was contemporary with Bruce, had already become a legendary character when Mansfield Parkyns visited Abyssinia about half a century later. We had plenty of dragon-slayers in England who were said to have lived before the Conquest, such as Sir Guy of Warwick and Sir Ivo of Hampton; and, as regards the former, he might originally have had some connexion with St. George, for in the late mediæval romance of *The Seven Champions of Christendom* Guy is the name of the eldest son of St. George, whose exact connexion with England is not easy to trace. In every mining country trolls and dwarfs and gnomes were found with practically the same characteristics; and swan-maiden legends were found from Lapland to Egypt and Persia, being particularly numerous in Lapland. Drums and other noisy instruments were still made use of in India and China during eclipses to drive away the

demon that was devouring the sun or moon.—Mr. Alfred Nutt, in proposing a vote of thanks to the lecturer, thought he could best show his appreciation of the paper by criticising it in a friendly spirit. He hoped the lecturer would proceed to build on the foundations he had laid down, but suggested that distinct historical and topographical areas should be marked out in which to work, and that the Eddaic versions should not be treated as the original starting-point of the myths. The Eddas were the finished work of artists, and should not be taken as a standard, nor could it be assumed that all less complete forms of the myths were necessarily degraded from the Eddaic form. All over Europe, for a period stretching back a thousand or fifteen hundred years before Christ, similar beliefs to those of the Eddas were to be found embodied in myth, ritual, and custom. Thor's visit to Jötunheim was a somewhat artificial version of a widely spread legend, in which an allegorical colour had, to some extent, been given to the story. The episode of the goats, for instance, was found in Nennius, derived from a lost Life of St. Germanus, dating back to the fifth century. In fact, the Eddaic tales could only be regarded as variants of tales generally current. He hoped the lecturer would not abandon the subject, but would approach it from more definitely historical lines, which might lead him to different conclusions. It should be remembered that Eddaic survivals in England may be of two kinds—remnants of a pan-Teutonic mythological system, or remnants of a specific Scandinavian form of that system introduced into England by the Danes. There was no doubt that the Eddas assumed their latest form under stress of competition with Christianity. The Norsemen were shrewd enough to see the points which gave the new faith its advantage, and so to turn their own stories that, while substantially the same, they were enabled to maintain the struggle; although, as the speaker had always maintained, the Eddaic legends were in the main genuine myths, and not mere poetic inventions.—Mr. Morris asked to be allowed to second the vote of thanks from the chair, and in doing so said that he agreed very largely with Mr. Nutt, and quoted, as an instance of a similar legend existing in several places in apparent independence, the story of the apprentice's pillar in Rosslyn Chapel, which is found also at the Cathedrals of St. Owen and Strasburg, suggested, probably, in each case by the marked superiority of workmanship shown in the work. With regard to Wayland Smith's Cave, with all his love for Sir Walter Scott, he could hardly forgive him for his misuse of that legend in *Kenilworth*. He had been greatly struck by the curious similarity of certain negro stories in recent collections to stories found in the Norse. For instance, with regard to shape-changing, there was a negro story, in which the "ham," left about while its owner was embodied elsewhere, was peppered and salted to preserve it, causing him much inconvenience on his return, and another resembling that of the man who planted the tails of the slaughtered oxen, and when the troll pulled them up, persuaded him that the animals had gone underground. Were these independent variants or comparatively modern copies? In conclusion, he must point out that the "Gylfaginning" in the prose Edda was very much later than Saemund's Edda.—In moving a vote of thanks to the chairman, Dr. Karl Blind first observed that they had listened to a lecture by one who, in his *Sagas and Songs of the Norsemen*, had already shown himself an efficient adept of the Norse God of the Skaldic art—that is, Bragi. They had the good luck of having in the chair one of England's greatest poets, who, by his *Niblungs and Volungs*, and kindred work, such as *The House of the Wolfings*, had powerfully revived the interest in these ancient Germanic traditions—an interest and a study too long neglected in this country. This world of strife and suffering, in which we live, was unluckily far yet from being an "Earthly Paradise." All the greater gratitude are we owing to those who, in the words of Heine, "carry us on the wings of song" into the delightful realm of poetical enjoyment. Among them Mr. William Morris stands one of the foremost; and for his having presided a hearty vote of thanks was sure to be passed.

FINE ART.

BOOKS ON ROMAN ARCHAEOLOGY.

Lexique des Antiquités Romaines. Rédigé par G. Goyau. (Paris: Thorin.) M. Goyau is known to historians as the compiler of a useful little "Chronology" of the Roman empire, which he published under the auspices of Prof. Cagnat in 1891. He now issues, under the same auspices, an illustrated dictionary of Roman antiquities for school use. It is an octavo of some 300 pages, with a good supply of maps and of woodcuts in the text, some of which are old friends, while many seem to be new. The book is not exactly what we should understand by a dictionary of antiquities, as many of its articles contain no more than would naturally find place in a lexicon; but, in general, the selection of facts is good and the information is accurate. It is a little odd to find *princeps senatus* put down as the title of the Roman emperor; but serious errors are rare, and the book should be very useful in French schools. It is right to add that five other young scholars, all formerly pupils of M. Cagnat at the École Normale, have collaborated in the work. It is pleasant to find a distinguished French professor thus guiding the studies of those who have been in his classes.

In a recent Würzburg Programm Dr. Carl Sittl has started a new theory about the German Limes, under the title *Die Grenzbezeichnung der Römer*. Dr. Sittl is concerned with the ditch with stones which M. Jacobi found near Homburg, and which has since been detected at many places along the Limes. He connects this with the later of the Gromatic writers, whose art is more elaborate than that of their earlier colleagues, and can be traced back to the beginning of the third century; and he supposes that the *Steingraben* and *Begleitthügel* correspond to details mentioned by these later writers. They are not meant for frontier marks, but concern private property. From the time of Severus Alexander the Limes became a military frontier with settlers bound to do service for their land; and the discoveries of M. Jacobi are the boundary marks of their plots. The *Begleitthügel*, for instance, are really *quadrifrons*, as described by the later Gromatic writers. On the other hand the Limes of the earlier period is quite different: the *limites* of Tacitus, cut by Tiberius or Germanicus, are really clearings in the forests, making roads through them, and forming boundaries only if nothing Roman lay beyond. These new views will doubtless cause much discussion.

THE Guide to the Museum of Roman Remains at Cirencester, which Prof. A. H. Church wrote so long ago as 1867, when he was at the Royal Agricultural College, has passed into an eighth edition, more than 3000 copies having already been sold (Cirencester: Harmer). The present edition is not a mere reprint; for it has been revised throughout, and includes a description of the most recent additions, such as the dedication by Septimius of a restored statue of Jupiter, which was discovered in 1892. We may also mention that there is a very full list of makers' names on the so-called Samian pottery, and an excellent account of the coins. Prof. Church, who has already presented several things to the Museum, including a fine bronze statuette of Diana, intimates that it is his intention to select from the large series of Cirencester coins in his private cabinet, in order to complete the representation of the imperial period. Altogether, Corinium is to be congratulated, not only upon the rich contents and intelligent arrangement of its museum, but also upon the interesting general information conveyed by this scholarly guide-book.

ARCHAEOLOGICAL EXPLORATIONS IN CRETE.

WE quote the following from the New York Nation:

"Prof. Halbherr returned to Rome this week after an absence of an entire year in Crete, where, as is known to many of your readers, he has been engaged in archaeological work for the American Institute of Archaeology. I have had the pleasure of examining some of the objects found, the drawings of many others, topographical plans of several ancient sites that have been carefully studied, and the copies of some two hundred inscriptions found; and I feel fully justified in saying that the results of the year's explorations are greater than have ever before been secured by any archaeologist in Crete, except by Prof. Halbherr himself in his earlier labours, and even these are surpassed by the variety of the present harvest, and by the lapse of time over which it extends. His inscriptions form a series from about six centuries before Christ on to Christian times, while the other objects go back to the second millennium before our era and close with imperial Rome. Those who have looked to Crete as a necessary factor in the solution of the question of prehistoric Greece and the early civilisation of the Levant will find here much food for study and comparison.

"A short résumé may be of interest. Among the vases from various sites, those of the so-called Thracian type appear to be the earliest; then follow the Mycenaean, in varying stages, from the earliest till they pass into the geometric style and advance towards archaic Greek. Some of the terra-cotta statuettes present a peculiar stamp which Prof. Halbherr inclines to assign to the Eteocretans; others repeat the well-known attitude of the Cypriote goddess. A number of steatite stones, apparently employed as amulets, are of an extremely archaic cast; and some of them are incised, on one or more faces, with figures and marks, which will be studied in connexion with the theory of a prehistoric hieroglyphic and syllabic system of writing in Crete. These stones were employed, also, in the historic Greek epoch, and some specimens are thought to be Gnostic. The question of burning and of inhumation in the Mycenaean period gains evidence from both sides. At Ergane, in the beehive tombs, inhumation was alone employed; elsewhere incineration was found to be usual. On two sites it was possible to discern the remains of the Mycenaean palace, though the interior plan was hardly to be traced.

"Among sculptural remains are several important pieces from Gortyna, metopes of different epochs, a noble head of a goddess, and some heads of distinguished Romans. Two terra-cotta heads are of great beauty, and a relief of a dancing girl, with a somewhat novel motive, is very charming. Some other specimens are not without interest.

"No inscription of great length, like the famous Code of Gortyna, has rewarded the explorer's efforts; but many are of value from the epigraphic and dialectal point of view. Gortyna has yielded a number of the archaic boustrophedon epoch, from the period of the closed *eta* onward, and one is boustrophedon in the Ionic alphabet. They represent decrees, laws, treaties, &c. The Macedonian has a notable series, one of which gives a fixed date (so rare in Cretan inscriptions) in the reign of Demetrius Poliorcetes. The most important belonging to the Roman days is a Latin receipt, which will be edited by Prof. Mommsen, who has taken great interest in it.

"Prof. Halbherr's explorations have covered two-thirds of the eastern part of Crete, embracing twenty-one journeys from his headquarters at Candia, so that he may be said to have garnered the harvest there of archaeological material so thoroughly that systematic excavations will next be necessary before much further advance can be made.

"Dr. Taramelli, a pupil of Prof. Halbherr's, was of great assistance to him in the early summer, after which he travelled in Western Crete until he was attacked by a fever that prostrated him completely, and he was sent home. He has now so far recovered that it is expected that he will be able to contribute an article on early pottery to the publication to be made by the Institute.

"Prof. Halbherr is to be congratulated upon the success that has crowned his labours, in the midst of enormous difficulties, which he has surmounted with rare patience and sagacity. Among his other services, epigraphists will thank him for the cast which he has had taken of the great Gortynian inscription, thus securing a permanent record of it, even should the original be destroyed.

"A. C. MERRIAM.

"Rome, December 6, 1894."

CORRESPONDENCE.

EPITAPHS WITH THE FORMULA *obélis áððratos*.

London: Jan. 14, 1895.

May I call the attention of those who have read Prof. W. M. Ramsay's review, in this month's *Expositor*, of Prof. G. Adam Smith's "Geography of the Holy Land," to the use of this well-known Syrian sepulchral formula in Christian Egypt?

Revillout, in writing years ago upon the Coptic prayers for the dead, could cite but one example of this type of inscription (*Rev. Egyptol.* iv., p. 28, No. 38 = *C. I. G.* iv., No. 9135), which he considered to be "essentielllement matérialiste et syrienne." It runs thus:—"Grieve not for the departed Selene; for there is not (any) deathless" (*mn átmou*). The word *nbol*, which terminates the sentence, appears merely to add emphasis to the negation.

Three other tombstones, now in the possession of Lord Amherst of Hackney, who kindly allowed me to copy them, have the formula thus:—"There is not (any) deathless upon the earth." The same idea is differently expressed upon a fourth, copied in Egypt by Mr. G. W. Fraser:—"Who is there shall live and not see death?"

Prof. Smith had regarded the epitaphs containing these words as pagan. His critic holds them to be Christian. Their adoption by the Copts would seem to give some additional weight to the latter view.

Revillout's example is dated in the "fourth Indiction," whence it is clear merely that the stone is not earlier than the middle of the fourth century. Lord Amherst's stones are not dated.

W. E. CRUM.

NOTES ON ART AND ARCHAEOLOGY.

AN exhibition will open next week, at 9, Conduit-street, of the first half of a series of paintings, illustrating "The Quest of the Holy Grail," which have been done by Mr. E. A. Abbey, for the decoration of the Public Library of Boston, U.S.A.

MR. JOSEPH POLLARD, of Truro, announces for publication by subscription an important work on *Old Cornish Crosses*. The author is Mr. Arthur G. Langdon, who has devoted many years to making a complete series of measured drawings of the monuments in question. The total number to be figured is about 320, being nearly treble those given in Blight's book, published in 1858. They will be drawn on a uniform scale, equivalent to one twenty-fourth of the real size; and will be accompanied by a descriptive letter-press, dealing generally with the whole subject. The mode of classification will be such as to show the development from a rude pillar with a simple cross devoid of sculpture to the elaborately decorated specimens of the later period.

MEMBERS of the Hellenic Society are reminded that the next general meeting will be held at 22, Albemarle-street on Wednesday next, at 5 p.m. Prof. Jebb, president of the society, will be in the chair, and will take the opportunity of paying a tribute to the services of the late Sir Charles Newton in the cause of Greek archaeology. The paper to be read is by Mr. A. G. Bather, on "The Mythology of

the *Bacchae*." We may add that, according to a telegram in the *Times*, Mr. Ernest Gardner pronounced a eulogy on Sir Charles Newton at a public meeting of the British School at Athens on January 15.

THE Friday evening discourse at the Royal Institution next week will be given by Sir Colin Scott-Moncrieff, on "The Nile," in which he may be expected to touch on matters interesting to Egyptologists.

ABOUT sixty new designs have recently been added to the exhibition of artistic posters at the Royal Aquarium, which will remain open until the end of February. Among them are examples of Sir J. D. Linton, Mr. Linley Sambourne, Mr. Herbert Schmalz, and Prof. Anning Bell.

THE STAGE.

"KING ARTHUR" AT THE LYCEUM.

THE Arthurian legends, especially in their more poetic forms, have long taken such a hold upon English-speaking folk that it is not to be wondered at that the best of them should have commended itself to Mr. Irving as excellent material for treatment on the stage of the Lyceum. Nor was it a matter of surprise when the public was informed that Mr. Comyns Carr, a writer of dexterity and taste, had undertaken to put into dramatic shape the story of Lancelot's perfidy, of Arthur's nobility, and of Guinevere's fall. The piece was produced last Saturday evening, on the occasion of Mr. Irving's return, after a provincial tour which has been one long success; and the reception accorded to it augurs well for the long-continued performance of "King Arthur" on the Lyceum boards. Never, we surmise, has Mr. Irving bent his energies more completely upon the due performance of a task confessedly difficult. By personal care, as well as by lavish but wise commissions to those best qualified to assist him in his task—and with the co-operation of his excellent company—he has secured a genuine and an all-round success for the latest of his artistic enterprises.

In the Lyceum adaptation of the Arthurian story, Mr. Carr has followed Malory in more than one instance in which it was desirable to depart from Tennyson. He deals out to Guinevere—or seems inclined to deal out to her—a severer punishment than that which she met with in the *Idylls of the King*; and then, by staying his hand, gives to King Arthur an opportunity he had not previously had occasion to profit by. The story that he tells, if we can but for a moment imagine it modernised—if, that is to say, we can imagine it happening in the England of to-day—might not be accounted thoroughly well-constructed drama. But, "other times, other manners"—other literary standards, that is to say—and Mr. Carr's conduct of the intrigue, from *début* to *dénouement*, is satisfactory and sufficient, when supported by the immense resources of the Lyceum management. On the purely literary question, it may further be said that his blank verse has in it a measure of Tennysonian music, and that the occasional lyrics are for the most part not unworthy of association with a theme that is dignified and almost august.

Yet it is not in the literary work that there can be expected to reside the main attractiveness of Mr. Irving's new production. This should clearly be recognised. To achieve the highest literary interest, it is almost necessary—we say it even with the recollection of Mr. Robert Bridge's latest performance, "Eros and Psycho"—it is necessary, we opine, to create the fable with which one deals. The fable need not be a strong one or an elaborate one by any means—but it is generally essential, we contend,

that it shall be one's own. Exceptions to the rule there may be, but they will be found to be few. And this being the case, Mr. Irving has been both fortunate and wise in having secured for the new production the assistance of Sir Arthur Sullivan for the incidental music, and of Sir Edward Burne-Jones for the designs of costume and scenery. Before now we have seen, at the theatre, a series, as it were, of Alma Tademas. A series of what are practically Burne-Jones' pictures are now presented at the Lyceum. They have all the peculiarity and quaintness of that artist's individual style—a style which, while owing so much to the past of Italian art, yet unmistakably asserts itself as possessed of its own being. Thus, altogether, there is secured a singular harmony and completeness in the representation.

The occasions given to Mr. Irving to display his greatest gifts as an actor are, to tell the truth, not numerous. It is but in the third and fourth acts that he enjoys anything like his full opportunity. Dignified in the earlier scenes, his performance of Arthur waxes great in beauty as it proceeds; and before the end it is felt to be admirably touching. From an actor's point of view, whatever the moralist may think of Launcelot's conduct, it is Launcelot's part that is the more grateful. Mr. Forbes Robertson has the air of an ascetic—otherwise, indeed, he would hardly fit in with Sir Edward Burne-Jones' vision of manhood; and this ascetic breaks down in his behaviour, and loses himself in his passion for Guinevere. Guinevere, it need hardly be said, is Miss Ellen Terry, exquisite in appearance, in her green raiment, and charged fully with the importance of her task, as representing one who, after all, must be considered the central character of the play. Miss Geneviève Ward, mistress of a style that has been well described as "lurid"—it is certainly none the less potent—appears in the character of Morgan le Fay. Mr. Frank Cooper plays well a part that is not unimportant; Elaine is looked excellently by Miss Lena Ashwell; plaintive, and, in contrast with Miss Terry's magnificence, almost *petite*. And Miss Annie Hughes, too—whom, before the season's close at least, we hope to see with Mr. Irving in "The Story of Waterloo"—lends some characteristic assistance to a piece, the general production of which reflects immense credit upon the most enterprising and the most tasteful management of the day.

STAGE NOTES.

THE West End theatres lately have been the scene of a series of failures, or, at the best, quasi-failures. Though Mr. Henry James's play at the St. James's—"Guy Domville," a tale of the last century—is now said to be doing somewhat better than it at first promised to do, choice has been already made of the piece that will succeed it, and a play by Mr. Oscar Wilde has been accepted to take its place before long. Meantime, the opportunity would not perhaps wisely be lost of seeing Mr. Alexander, Miss Marion Terry, and one of the most promising and charming of our youngest actresses, Miss Evelyn Millard, and that extremely clever young comedian, Mr. Esmond, in a piece which, at all events, is not without the merit of refined and sympathetic dialogue.

"GUY DOMVILLE," though at the best it may be a *succès d'estime*, is scarcely a failure; but in the new piece at the Garrick which is to be withdrawn as these lines reach the eyes of the reader, Mr. Sydney Grundy, whose failures before now have been few or none, has known what it is to fail to please. We are not quite sure, moreover, whether his failure to please on this occasion is not the direct result of his

steady and veracious artistry. He has not given to his play the desired ending. He has not pretended to unravel the skeins which human inclinations have caused to be so terribly twisted. Mr. John Hare proposes to fill the blank caused by the withdrawal of Mr. Grundy's piece by the revival of what is probably the most popular adaptation ever made by the same author: "A Pair of Spectacles," founded, as our readers may chance to recollect, on "Les Petits Oiseaux." Miss Calhoun, who has made a brief re-appearance in England in the condemned drama, will surely, on an early occasion, enjoy another opportunity of practising her art before the English public in a character of some importance.

MR. OSCAR WILDE's latest production at the Haymarket—where, in Mr. Tree's absence, the stage is occupied by the company organised by Mr. Waller and his associate Mr. Morell—is one of the few pieces which have of late found favour with the public. In it we are spared all reference to the "woman with the past," now—*pace* Mr. Hall Caine—so very much commoner on the stage than in anything which by any stretch of tolerance can be called good society. Indeed, Mr. Wilde's play is not unhealthy: there is, no doubt, a class of playgoer that finds it accordingly uninviting, and may even condemn it, notwithstanding its pretty paradoxes, as terribly *vieux jeu*. But we are not all enamoured of the society of ex-courtesans. We do not all find their constant presence indispensable to the completeness of literary art. Mr. Wilde's piece is admirably played by Mr. Waller, Mr. Morell, Miss Florence West, and Miss Maud Millett.

MUSIC.

RECENT CONCERTS.

MR. PLUNKET GREENE and Mr. Leonard Borwick gave their third and last Song and Pianoforte Recital at St. James's Hall last Friday week. Liszt was the inventor, we believe, of the pianoforte recital—generally one of the most tedious forms of musical entertainment. The two artists above named have joined forces, and with the happiest results. Mr. Borwick not only gives pianoforte solos, but plays the accompaniments for Mr. Greene. And in such a set of songs as the "Dichterliebe" of Schumann, the pianist divides honours with the vocalist: the vocal and the instrumental elements are no mere mixture, but a true compound. The "Dichterliebe" series of songs was composed in 1840, one of Schumann's happiest, and one of his most successful, years as composer. Mr. Greene took a few of the numbers at a somewhat rapid rate; and Mr. Borwick, here and there, might have given a little more warmth and prominence to his part. Having said this, there is nothing left but to praise the two artists for their refined and sympathetic rendering of the music. The enthusiastic reception accorded to them will, no doubt, lead, ere long, to a repetition of the *Dichterliebe*; and then we hope that the artists will request the audience to reserve their applause until the end. Mr. Borwick played Bach's "Suite Anglaise" in A minor in a remarkably neat, unpretentious manner. He may, indeed, be said to have revived the Bach "Suites"; some day, perhaps, he will devote his attention to those of Handel, which are so fine, and so unduly neglected. Mr. Greene sang some quaint old melodies, in which he was accompanied by Mr. Korbay. Of this talented musician we shall soon have occasion to speak; for some songs of his own composition are to be heard at a concert given next month by Mrs. Lee, a contralto singer.

A Rubinstein Quartet for strings in F (Op. 17, No. 3) was announced last Monday on the

Popular programme; but, owing to the sudden indisposition of the 'cellist, Herr Becker, Schubert's Quartet in A minor was substituted in its stead. The Rubinstein music would probably not have altered our conviction, that the Russian composer's gifts did not lie in the direction of the Sonata, Quartet, or Symphony; but it was quite reasonable that one of his chamber works should be announced. Lady Hallé was leader; and the delightful Schubert music pleased greatly. Schubert, by the way, like Rubinstein, did not move freely within the larger forms; but so inspired were his thoughts, so fascinating his colouring, that, in listening to his music, one forgets its weaknesses: the failures of genius are more acceptable than the highest efforts of the greatest talent. Lady Hallé performed Signor Piatti's graceful Romance in A in sympathetic manner, and wisely refused the encore. Mr. Bispham sang Schubert's "Der Zwerg," a magnificent song, heard at these concerts for the first time. It was admirably declaimed by the vocalist; and Mr. Henry Bird played the important pianoforte part with marked feeling and intelligence. Mr. Bispham's second song was Purcell's powerful and characteristic "Mad Tom."

Mr. Thomas Britton, the famous "Musical Small-Coal Man," who died in 1714, gave concerts at his humble house close to Clerkenwell-Green for nearly half a century, at which Mr. Handel frequently played the harpsichord. These concerts were celebrated in their day; and, although the guests had to hobble, or, rather, crawl, up the stairs outside the house which led to the music-room, they were attended by dukes and duchesses, and by men and women of note in the fields of literature and art. Now Mr. Arnold Dolmetsch gave the first of a series of four concerts at the Salle Erard on Tuesday evening, and in the matter of programmes his concerts prove very similar to those of Thomas Britton: the approach to the Erard music-room is, however, a grand improvement on the old rickety stairs of the humble Clerkenwell house. Mr. Dolmetsch devoted his first evening to English music of the sixteenth and seventeenth centuries. There were composition for viols by King Henry VIII., William Lawes, and Matthew Locke; pieces for the virginals from the "Fitzwilliam Virginal Book," and a Purcell Suite for harpsichord, admirably interpreted on the respective instruments by Mr. J. A. Fuller-Maitland. Miss Hélène Dolmetsch gave an excellent rendering of Christopher Simpson's clever "Divisions" for Viol da Gamba. The viols were played by Messrs. A. Dolmetsch and Messrs. Boxall and Milne. Mr. Douglas Powell sang with great taste some short and delightfully quaint songs by Henry Lawes, with lute accompaniment (Mr. A. Dolmetsch). The concert was one of great historical interest; but much of the music, though old, and peculiar in tonality, is full of life and charm. Mr. Dolmetsch will devote his second evening to Italian, his third to German, and his last to French composers. The opportunities of hearing early instrumental music, especially on the instruments for which it was written, are rare: it was, therefore, not surprising to find the Salle Erard well filled. Indeed, to obtain admission to these concerts, early application is necessary.

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